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Complete H.H.

Zion's Herald

Wednesday, January 4, 1899

NEW YEAR'S GREETING TO THE CENTURY

S. J. UNDERWOOD.

CENTURY, whose days are numbered, thou dost greet thy last new year,
Ended is the long procession thou hast watched in pride and fear.

When another new year dawneth, low will lie thy hoary head,
Men will name thee in hushed accents, as they name the newly dead.

Scarce thy stiffened limbs with decence shall be straightened 'neath the pall,
Ere they hail thy fair successor, while the bells ring one and all.

It is sad, O mighty century, that thy certain end is nigh,
For thy force is not abated, nor grown dim thine eagle eye.

Think not thou shalt be forgotten, for the coming years so grand,
Though they rise to heights undreamed of, on thy shoulders stout must stand.

Linked with thee are men and women who as greater lights shall shine
In the coming century's annals, but their birth belongs to thine.

And whatever more awaits us in achievements most sublime,
Always will thy deeds be blazoned down the spacious halls of time.

Thine the sowing; when the harvest lieth white upon the lea,
Then the sower and the reaper shall rejoice eternally.

So, O century most reverend, be, I bid you, of good cheer,
Undismayed by past or future, thou canst greet thy last new year.

ONE MILLION SOULS AND TWENTY MILLION DOLLARS

BISHOP S. M. MERRILL.

I AM pleased with the suggestion of the *Northwestern* that the church gird herself for gaining 1,000,000 souls for Christ, while raising $20,000,000 for the cause of Christ. These two aims are not conflicting, and special zeal for accomplishing the one is not inconsistent with zeal for the other. Both are in the direct line of the calling of the church and both appeal to the best impulses of the Christian life.

This is a time and an occasion for demonstrating that the church has not lost her vitality. She has numbers, wealth, organization, social power and prestige such as never before. She has access to larger populations and has to encounter less of prejudice and less of distrust as to her doctrinal soundness than in former years, so that it seems reasonable to expect her to keep pace in her evangelistic successes with her advancement in other respects. Indeed, since the salvation of souls is her chief mission, it seems scarcely worth while for her to expend her millions in building churches, schools and other denominational institutions, unless her power to win souls is conserved and kept in continued manifestation.

With three millions of members, the conversion of one million in three years is not an extravagant estimate. It will require almost that to keep our numbers from diminishing. A few drop out of the ranks and many thousands go to heaven every year. In the year that there was a net increase of 157,586 there must have been accessions approximating one-third of a million. This ought to be the yearly rate, and why may it not be?

The editorial suggestion that the proposed rate of conversions may involve some new methods of reaching men with the Gospel is worth considering, but it is not to be overlooked that enough come within the sphere of our influence to furnish the requisite material; so that the lack of conversions is not to be attributed to the absence of the people so much as to the absence of power to effect the conversion of those in reach. After all, there is nothing like the Gospel to reach the people. Let it be known that sinners are being converted, and other sinners will come. There has never been a failure at this point. Whenever and wherever God is known to be present in saving power, the people gather in crowds. If the impression is abroad that God is with a man, that man will never lack hearers.

Possibly the church is coming to depend too much on methods and is too much given to experimenting, and thereby betrays lack of confidence in the efficiency of the plain Gospel. It seems necessary now and then to test anew our faith in God and in His own ordained instrumentality for the salvation of men. It pleased God by the foolishness of preaching to save them that believe. He will never dishonor this instrumentality, but the preaching must be in faith as well as the hearing. Few of us preach with absolute confidence that our message is from God to man and must accomplish its mission. There is nothing the present generation of preachers needs more than faith in God and faith in the divinity of the Gospel they preach, and faith in their personal relation to it as God's appointed ministers. With this faith burning in the soul there will be little concern about methods, and little occasion for artificial expedients to bring the people within reach of the Gospel.

Yes, let the cry go forth through all our borders, a million of souls for Christ, and $20,000,000 for His work within three years, and the first will almost certainly assure the second. Revivals always enlarge the heart. Conversions increase the grace of liberality. This consummation is possible and God and duty demand of us all that is possible. He wants our best. We ought to be ashamed to offer Him less than our best. — *Northwestern Christian Advocate.*

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— AND —

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Zion's Herald, Boston.

"ETERNAL ACQUIESCENCE"

J. W. S.

AT the opening of the Vermont Senate on a recent morning, the chaplain, in his devotional exercises, sent up a petition for deliverance from "eternal acquiescence."

Now while that worthy divine may have had in mind, in particular, the necessities of the legislature, he made an excellent general point, and the burden of his petition might well be carried along in behalf of the entire population.

The inexcusable error which operates to the disadvantage of many an individual — the thing that blocks the wheels of progress in many a community — is "eternal acquiescence." In politics, in business circles, in society, along lines of religious activity, this popular characteristic is responsible for many existing evils. Eternal acquiescence — this habit of forever saying and doing what others have said and done and are saying and doing — generates no halos and wins no specific laurels. It kills individuality. It keeps men and communities in ruts. It conduces to a so-called "harmony" in which there is no real music. To think for one's self, to act for one's self — these are privileges quite too often neglected. Eternal acquiescence is easy of accomplishment, but its effects are enervating in not a few instances.

Eternal acquiescence on the part of the people keeps the game of politics on a lower plane than it ought to occupy. In society it prevents much-needed reforms, makes cowards of men and women, and results in physical and moral deformity. In religious circles it replaces a vigorous, manly, winsome Christianity with an inanity that the world mocks at.

"Eternal acquiescence," which may perhaps be called the sin of good nature, is oftentimes a serious mistake, against which men and communities may well be on their guard, and from which they may wisely ask to be delivered.

St. Johnsbury, Vt.

— Rev. A. J. Hough, of White River Junction, Vt., recently delivered a lecture at Northfield in that State on "Uncle Sam's Land." The lecture is interspersed with original and unpublished poems such as "Hobson the Hero," "Your Uncle Sam's Land is the Land for Me," "The Flight of the Eagle," etc. Prof. E. A. Shaw, of Norwich University, in writing Mr. Hough concerning the lecture, asserts: "I wish to further express to you my satisfaction with your new lecture. It has done more than anything thus far to popularize the course. In fact, it was an immense hit, and is the town talk. When you have another new lecture, let me know." Parties arranging for lecture courses will do well to include this lecture.

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An Old Disease with a New Name

The grippe has been known and described since the days of Hippocrates, who was born B. C. 460. It was the French physicians who gave it the name which it now bears, but in the attempt to locate its origin it has been known as the Chinese catarrh, the Russian pest, the German disease, the Italian fever, and the Spanish catarrh. It has always taken the form of an epidemic catarrh, and has been attended with great loss of life in many of its visitations. It is agreed that it is occasioned by some particular condition or contamination of the atmosphere, but there is no agreement among medical men as to what the condition is or in what the contamination consists. The fact that it is very largely due to atmospheric conditions seems to be established from its appearance in London, in 1847, where in a single day 500,000 persons were attacked. It appeared in New York in December, 1889, and its introduction was said to be due to germs conveyed in a letter from Russia. Its course ran on for six weeks, and resulted in hundreds of deaths. March, 1891, is fixed as the date of its next appearance, and this time it lasted eight weeks. While it lacked something of the impetuousness which distinguished its first visitation, it proved to be the most fatal of all the epidemics we have ever had. Since that time the severity of the disease has been gradually declining, but the disease itself has never been entirely eliminated. Until the outbreak in December the year 1898 had the record of the smallest number of deaths of any previous year since the epidemic first appeared. A distinguished professor of Vienna, who made a special study of the disease, declares that it is miasmatic, infectious and contagious. There is no specific remedy so far as known, but the best cure, according to a physician of note, is a week spent in bed.

American Machinery for Russia

Russia must buy many things of foreign nations. Vast as the country is, its borders touching the oldest civilization on one side and the highest development of modern civilization on the other, it is forced to come to America for the supply of many of its needs. American locomotives have long been prime favorites in Russia. American skill has built, and is now building, ships for her navy; and American machinery has a fair market there. Russia has now come to America with orders for erecting a ship plate mill at Mariopol, on the Sea of Azof. Plans have been prepared by a Pittsburg engineer, and a million-dollar contract will be the result of the visit of her representative. There are now mills at Mariopol which cost two million dollars, and the new one will be used for making heavy beams and ship plates. American machinery finds an open market in almost every part of the world, and this market grows larger and better every year.

A Railroad Across the Dark Continent

The children of today will live to see trains running on schedule time from Alexandria in Egypt to the Cape of Good Hope. The splendid victories of Lord Kitchener in the Nile Valley assure the permanent occupation and development of the country. The southern end of the road is now being equipped with rolling stock as far as Lake Tanganyika — fifteen hundred miles from Cape Town. It is still a far cry from Tanganyika to connect with the road from the north, but with the water routes available it is probable that the connection may be made within the next twenty years. This road will be tapped near the centre by a road from Mombasa, on the Zanzibar coast, either at Uganda or at the shore of Lake Victoria. This last-named road passes through a dense jungle and through the gap between Mount Kenia and Mount Kilimanjaro — lofty mountain peaks that a few years ago had all the flavor of tradition, since no living adventurer had ever made his way to them. More than two hundred and fifty miles have been completed, and the difficulties overcome have probably exceeded those incident to the construction of any other road in the world. It is still as many miles to Victoria from the last section of the road, and even with the desperate energy with which the work is being prosecuted it is not possible to predict with any certainty when the remaining distance will be covered; but the twentieth century will not be out of its teens before the trains will be running from the Indian Ocean to Victoria Lake. The iron horse is yet to play wondrous part in the development of the world.

Chinese Exclusiveness Relaxed

Last month the Empress Dowager of China did a new thing. She stands for ultra-conservatism, and her non-progressiveness is of the thirty-third degree, but in this particular instance she took a step that would have been too bold for the progressive young Emperor whom she set aside. She formally received, in the most affable manner, the wives of the seven foreign ministers accredited to China, and in an outburst of what was diagnosed as "womanly affection" actually embraced them one by one. She showed herself so far conversant with the ways of the women of the West that she actually patted the wife of the British Ambassador on the cheek as she conversed with her. She regaled the party with an elaborate Chinese luncheon and then accompanied them to the court theatre. Afterwards there were more refreshments and considerble effusion, if the reports are to be credited. Exactly what interpretation should be put upon this innovation is not clear, but it looks very much as if the whole thing were deliberately planned by this scheming wonder of the Celestial Empire to impress her subjects with the idea that she was receiving most distinguished homage from the foremost nations of the world, and that her reactionary policy commended itself to the judgment of the foreign ministers.

Population of the World

It is possible only to estimate the population of the world. Up to this time nothing approaching a full census has ever been made. The estimates of Professors Wagner and Supan of Germany are generally accepted as the most reliable that can be made with the data at hand. They have recently announced that the most careful estimate places the total population at fifteen hundred millions. This is an increase of twenty millions in the last seven years. It is an accepted fact that population is increasing both in the civilized and the uncivilized parts of the globe. The negro races of Africa are among the most prolific of the human race. They recover from the effects of war and pestilence with surprising rapidity. Even in China, so densely populated in many provinces, there is an increase, due very largely to the comparative immunity from epidemics. The peace which Great Britain maintains in India has added many millions to the population of that country. The islands of the Pacific are the only regions concerning which it may confidently be affirmed that the population is decreasing. The Tasmanians are extinct, but most of the other races are very nearly holding their own. The best authorities assert that the Indians of this country have not suffered any decrease in population since the discovery of America; they certainly have

shown no decrease since the first reliable census was taken.

Food Supply of the World

Closely connected with the increase of population is the question of the world's food supply. In spite of the scientific pessimists, the ability to enlarge the means of subsistence has increased faster than the population. The present population of European Russia is almost double the population of all Europe at the beginning of the Christian era. Yet the standard of living has been greatly improved, and there are no signs of starvation due to over population. Malthus and his successors raise the cry of approaching starvation for the human race, but time proves that their arguments are fallacious and their fears groundless. It was only last summer that the distinguished president of the British Association predicted that we had almost reached the limit of the world's wheat-producing capacity, but it has been shown that even this authority was in error. There is a very old promise about seedtime and harvest, and to this promise we commend any who are fearful lest the population of the world should be frozen or starved to death.

Ausgleich Extended by Proclamation

Austria and Hungary not being able to agree as to the terms of the Ausgleich, the provisions already existing have been extended for one year by the Emperor. The Ausgleich is the agreement entered into between the two countries for the division between them of the national expenses. Its formulation is the work of the two Parliaments, and the present Ausgleich expired by limitation Dec. 31, 1897. The two bodies not being able to agree, it was decided to extended the terms for one year. For a whole year the two governments have been discussing and proposing and rejecting. The Austrians declare that the Hungarians must take upon themselves a larger share of the expenses of the national government, but up to this time they have not been willing to submit to an increase large enough to satisfy the Austrians. The year expiring on the 31st ult., an imperial autograph letter appeared in the Court Gazette on that day directing that the contributions of Austria and Hungary toward the joint expenditure of the empire remain unchanged, and that the customs and commercial union and arrangements of the Austro-Hungarian Bank be extended to Dec. 31, 1899.

Japan's Deficit

Although Japan received a large war indemnity from China at the close of the war in 1894, she has spent so much money on her army and navy and on other departments of the government that the new ministry is casting about for additional sources of revenue. It is estimated that the coming fiscal year will show a deficit of about 37,000,000 silver yen — about $20,000,000. Premier Yamagata has invoked the aid of the Liberals in order to insure the passage of a bill for an increase of the internal revenue taxes. An additional land tax is one of the items on which the ministry relies, but the Liberals are opposed to this for the reason that many of them owe their seats to the large landholders. An income tax already exists, but it is proposed to increase it and to lay additional taxes on the sake (native wine). Even with the help of the Liberals Yamagata will have some difficulty in passing the budget. In this connection it is surprising to read that the Japanese Parliament unanimously approved an appropriation of 20,000,000 yen for the Emperor's household expenses, in addition to the regular sums set aside for the maintenance of the throne.

American School in Havana

While the Spanish flag was still flying at Havana Miss Frances Molina was on her way there to open an American school under the Stars and Stripes. Miss Molina was born in Cuba, but was educated in this country and is a graduate of the New York Normal College. She has for some years taught Spanish in the schools of New York. Her success is assured from the start; thirty-six pupils have already been entered, and applications have been received from more than a hundred others. American text-books and school supplies were secured before sailing, and on her arrival Miss Molina will be ready for work. Thus, after the manner of the Anglo-Saxon, do the Americans call the children to school as soon as peace is secured.

Railroad Mileage in the United States

The total railroad mileage in the United States is 188,188 miles — figures easy to remember. The banner year for railroad building was the year 1888, when 12,878 miles were constructed. The construction during the year 1898 was 2,867 miles. Of this number more than one-third was built by nine roads, and one-half was in nine out of forty-four States and Territories. The longest single line was from Duluth to Fosston, Minn., a distance of 165 miles. This was built by the Great Northern. The next longest was from Sapulpa, Ind. Ter., to Oklahoma City, Okla. Ter. In the distribution of mileage by States, Minnesota takes the lead with 253 miles; Texas follows with 188; Louisiana and Alabama come next with 171 and 161 miles respectively. The most of these new roads have been equipped with steel rails of heavy pattern, and this, with the large outlays made by the older roads for the same grade of rails, explains why it is that several of the rail mills have been obliged to decline foreign orders for thousands of tons of their product. The Pennsylvania road has just placed an order for 105,000 tons of steel rails of the heaviest pattern — the largest order ever given at one time — and has announced that this amount will not be sufficient for the improvements contemplated.

Uitlanders and Boers

The Uitlanders, or Outlanders, of the Transvaal are persons of other nationalities than Dutch. They are said to outnumber the Boers by four to one. They have neither voice nor vote in that close corporation of a sixteenth-century government, although they are an opulent and progressive people who have done more to develop the natural resources of the republic during the last twenty years than all that has been done by the Boers in a hundred years. They are outcasts in the city of which they have been the principal builders. The unfortunate and ill-timed Jameson raid embittered the Boers against them, and it is a tribute to their general good character that in spite of the tyranny of a retrogressive minority they have made so little trouble. The feeling of the Boers may be seen in the suggestion by the Dutch newspapers that they be cast into their own mines, under the débris of their expensive machinery, and Johannesburg razed to the ground. Not long since an Englishman was murdered in his own house by a Boer policeman under extremely aggravating circumstances, but the crime was practically condoned by the authorities at Pretoria until a public meeting of the Uitlanders alarmed them. It is quite likely that the present excitement may subside, as other excitements have subsided, but unless there can be some better arrangement for protection by the law for the Uitlanders, the end is likely to be most unfortunate for the sturdy but stolid Boers.

Sewer Pipe Trust

The trusts multiply and thrive in the face and eyes of national and state laws. It is very seldom that an appeal to the courts of last resort does not succeed in leaving the trust in possession of the field and its fruits. The recent decision in Missouri to the effect that no trust can compel the payment of a debt in that State, if only it is finally sustained, will be the first real blow to this new form of business complication. It is now proposed to form a Sewer Pipe Trust, with a capital of $30,000,000, and although it is evident that the larger manufacturers can be induced to join only by the payment of enormous sums of money and a large volume of stock, the indications are favorable to success. It is a monstrous perversion of the protection rightly due to manufacturers, that any combination should have the power to fill its coffers by levying a tax on public health, clean living and municipal sanitation — for that is exactly what the Sewer Pipe Trust will do if it succeeds in its present designs.

Twelve Acres under One Roof

The new South Terminal and Union Station, Boston, was opened last Friday. The completion of this great undertaking, at an expense of almost fourteen million dollars, in less than two years, is a marvelous tribute to the enterprise and integrity of the city. It is believed to be the largest station in the world, and certainly is the latest and best. Four buildings of this size would practically cover Boston Common — there being twelve acres under its broad spreading roof. Size alone does not confer distinction and mere bigness is an offense; but this new station will commend itself to the traveling public because of the

far-seeing enterprise that conceived it, the broad-gaged liberality that made it possible, and the ingenious contrivances that render it the most complete in its appointments of all the railroad stations in the world.

Iloilo

There certainly was no reason why the Spanish army in the Philippines should fight the insurgents after the treaty of peace had been signed. It may be that General Rios was rather more prompt in complying with the demands to surrender Iloilo than the circumstances warranted. It is certain that the latest reports available show a very grave situation. Iloilo is nearly three hundred miles from Manila, on the island of Panay, of which it is the capital and the principal city. It is surrounded by native towns containing large populations, and there are many natives within the city. These have caused the Spaniards much uneasiness, and this accounts in large measure for the willingness with which they surrendered. The insurgents, being in possession of the city, have refused to surrender it to the Americans until Aguinaldo gives his consent. Aguinaldo cannot be found. The insurgents are preparing to resist an attack; the streets of Iloilo are filling up with armed soldiers who are coming from various directions, and there is great excitement. General Otis sent Colonel Potter to communicate with General Rios, but when he reached Iloilo he found Aguinaldo's flag flying over the city. Troops have been dispatched from Manila on board the Newport, the Arizona, and the Pennsylvania, convoyed by the Baltimore, and a battle seemed probable. The question of how we are to deal with the Philippine insurgents thus comes up for immediate settlement.

Four Hundred Years of Misrule

Last Sunday, at high noon, the last visible sign of the authority of Spain disappeared from the Western world. Promptly at the appointed hour the Spanish Governor-General surrendered the sovereignty of Cuba into the hands of the American Commissioners, who in turn entrusted it to General Brooke, the Military Governor appointed by the President. The ceremony was very brief, and the painful duty imposed upon the Spanish representatives was made as smooth as possible. It was noticed that the Spanish flag was not flying from the palace staff, as had been agreed; and the Spanish officers came in undress uniform to meet the Americans who were in full dress, as required by international custom; but no comment was made. The Stars and Stripes were hoisted at noon, both over the palace and over the forts, and the peal of cannon called the attention of the city's thronging multitudes to the beginning of a new rule. The Cubans had no part in the ceremonies. This was undoubtedly a wise precaution, but it acted as a tremendous damper on the enthusiasm. There was some cheering, but no signs of unusual rejoicing. The Spanish officers went directly from the palace to a steamer in waiting, which, as soon as they were on board, sailed for Matanzas. The Spanish soldiers were all embarked during the day, and the last act of four hundred years of misrule inaugurated a new and better order of things. The history of Cuba takes a new date with the beginning of the year. This nation has an abiding interest in the welfare of the beautiful island now lying in waste and smitten with death.

Afro-American Council

As a result of a meeting of prominent colored men at Rochester in September, the first annual meeting of the Afro-American Council was held in Washington last week. It was presided over by Bishop Walters of New Jersey, and its one object was the amelioration of the condition of the colored people in America. After three days spent in discussion the Council adopted an address to the President of the United States, appointed a committee of fifteen to present it, and then adjourned *sine die*. The address expresses congratulations that the Negro race has everywhere grown stronger in all the elements of Christian morality, thrift and intelligence. It declares that since 1868 there has been a steady and persistent purpose on the part of the South to eliminate the Negro from politics. It takes the strong ground that the only legitimate restriction of suffrage must apply alike to all citizens, and puts the Council on record as being willing to accept an educational and a property qualification. It urges that the graduated passenger rate be substituted for "the infamous system" now in force in most of the Southern States, prays that in the interests of humanity the penal institutions of the South be reformed, and calls upon Congress to reduce the representation of Mississippi, Louisiana and South Carolina because of their disfranchisement of the Negro. The address will commend itself to all good citizens.

Argentine Mutton

We are so accustomed to large outlays in this country that we seldom consider what other countries on this side the Atlantic are doing. The Argentines resent our presumption in calling ourselves "Americans," and claim that they are just as good Americans as we are. They are quick to profit by our experience, and our refrigerating and cold storage plants have commended themselves to this progressive people. They have lately equipped a plant at Buenos Ayres at an expense of over four million dollars, and this is only one among many. It has a capacity for slaughtering 3,000 sheep a day, with a proportionate number of cattle. One of the cold-storage rooms will hold 60,000 frozen carcases of mutton. Refrigerator ships carry these 7,000 miles, across the equator, to Europe, landing their cargo at an expense that enables them to compete with us. Last year frozen sheep to the number of 2,500,000 were exported from Argentina. The first year of the attempt to sell mutton in European markets at a profit — 1883 — only 11,000 were sent. It is estimated that there are 105,000,000 sheep owned in the republic — twice as many as are owned in the United States — and that territory ten times the size of the State of New York is still available for the pasture of sheep. Argentina might safely undertake to supply the whole world with mutton.

Reactionary Wave in France

There is no concealing the fact that the situation in France is critical in the extreme. The Jesuits have thrown all their influence against Dreyfus. It is claimed that the Jesuit priests have educated the French army for a plot to re-establish a kingdom or an empire on medieval lines. The Bonapartists have either drawn up, or are now drawing up, a manifesto which it is claimed *La Petit Journal* is ready to publish at the opportune moment. The Orleanists have many ardent supporters among the Roman Catholic clergy, and the Duc d' Orleans may compete with the heir to the House of Napoleon for the supreme rule. A *coup d'état* is not only a possibility, but, in the opinion of those best informed, it is an immediate probability. At this moment General Zurlinden, the military governor of Paris, holds the power of France in his own hands. The disposition of several brigades so as to favor any movement for a change of government has not escaped the attention of Europe. The French Republic has not commended itself to the French people or to the world at large. It has shown a deplorable weakness at the very point where it was expected to show strength. It may survive the shock, but just at this present it gives but feeble signs of rallying.

Work of the New Year

The work of the new year was cut out by the deeds of the old year. For better or for worse we have already entered a new era. The explosion which destroyed the Maine put an end to the power of Spain on this hemisphere and thrust upon the United States grave responsibilities. With Porto Rico, Hawaii and the Philippines under our flag, and with Cuba transferred to us to be prepared for self-government, we shall have busy work for some years to come.

The opening markets of the world, in which our manufactures found last year a large increase of eager buyers, means more to American commerce than can be written at this date. The trade we have developed with such marvelous rapidity, and the islands of which we find ourselves possessors without previous planning on our part, are two factors that will enter into all our future legislation and national development. Both these things mean a larger navy, more ships, more money, and more men. They also mean that American shipping is to be called into requisition for carrying our enlarging commerce throughout the world.

There will be other questions common to every year, but the year 1898 will long be remembered as fullest of events calling America to a larger field of influence and a wider area of responsibility.

CONSTANT COMMUNION

FOR the fever of misdirected ambition, for the chill of misanthropic discontent, for the paralysis of chronic indifference to religious things, and for all the spiritual diseases that this poor humanity of ours is prone to, there is no better remedy or preventive than close and constant communion with God. What mean these words? They are easy to pronounce, but hard to interpret, and still harder to exemplify. They mean that the presence of Him who is at once our glorious Master and our bosom Friend has become so profound a reality that it is distinctly recognized each hour, almost each moment, of every day. It means that we take everything *to* Him, do everything *for* Him, enjoy everything *with* Him, accomplish everything *by* Him, receive everything *from* Him, look ever *towards* Him, lean at all times *upon* Him, and, in short, live, move, and have our being *in* Him. They mean that He is the sum and substance, the centre and circumference, of our inmost existence, of our truest life, and that without Him, apart from His realized help, His conscious approval, His imparted power, we will not even attempt to do aught; we should not dare to, we could not bear to. They point to so confidential an intercourse that we take hold of nothing, however small, on which we do not first ask His blessing, and that we feel perfectly free to consult Him in regard to all the minute events of all the days. The association is so intimate that thoughts and feelings are communicated both ways, from Him to us and from us to Him, without restraint or hindrance. From long companionship with Him we know, by a sort of instinct, what will please Him, and we quickly shrink from anything that would disturb or obstruct the flow of mutual sympathy. The community of interest is complete. Prayer is turned into a kind of conversation; and the conversation often goes on without the passing of words. So perfect is the sacred fellowship, so immediate the touch of spirits, that silence conveys even more than language, that which no language can express.

Surely this, if a great thing not to be lightly secured, is also a very precious thing worth all it costs. What does it cost? How can it be secured? In no way but by concentration of purpose and a most resolute attitude of will. All things inconsistent with it must be summarily cut off. And this implies the putting away of much which by the average Christian is accounted innocent. It implies a life separated from many things which are usually esteemed unobjectionable, a life in some respects peculiar. He has to be particular about little matters who would walk hand in hand with Jesus. He has to be in downright dead earnest who would grasp this prize. Half-hearted efforts will not avail. Only the most decided endeavors will do it, and even then it will probably require considerable time before the delightful habit is entirely domesticated. We know of no short cut. And yet it is a matter that fervent love and deep desire can bring very strongly into the foreground of experience at any time. Blessed indeed he who gives his days and nights to its acquirement, and who finds it becoming more and more at home in his soul!

PASTORS OF THE FLOCK

THE time is approaching when many changes in the pastoral relations of our churches will occur. The close of the Conference year is near at hand. At such times a strong desire is always manifested by the churches for a successful pastor. But there is a marked diversity of opinion as to the essential qualifications of a Christian pastor. The question is seldom pressed, Is he a spiritual minister? Does he lead his flock "into green pastures" and "beside still waters?" Does he feed them with the "finest of the wheat" and with "honey out of the comb?" Does he inspire in his people a "hungering and thirsting after righteousness?" But the demand seems to be for a preacher of marked intellectual ability, a man who can "draw," one who can especially "please the young people."

It is true the "lambs" must be cared for. It seems, however, a great mistake to suppose that more time and attention are to be given to the lambs than to the sheep. The church always depends much more for support upon the sheep than upon the lambs.

When Jesus said to Peter, "Feed My sheep," and "Feed My lambs," it will be remembered that He said to him twice, "Feed My sheep," and only once, "Feed My lambs." Not that He loved the lambs less than the sheep; but He well knew that the most effectual way of nourishing the lambs was to keep the sheep well fed. The lambs live off what they receive from the sheep. If there were no sheep to feed, there would soon be no lambs to feed. The best way to raise robust children is to have healthy parents. It is unwise to conclude that young people require more attention than the aged, especially those to whom "the crossing must be near," to say nothing of the idea of encouraging class distinctions in the church of God of "old people" and "young people," when we are "all one in Christ Jesus."

The churches need pastors who will lend all their energies to save the people, young and old, without distinction. A genuine revival in a church is a loadstone which always draws young people as well as old. People need to be saved more than to be entertained. They need to be united to Christ much more than to be captivated and charmed with the minister. When a dead church is made alive, a vacant edifice will be filled and the whole church machinery set in motion. The most effectual method of paying church debts is to get the church filled and fired with the spirit of Christ. A gospel minister is shepherd of the whole flock. He knows no party, no special favorites, no cliques. Every sheep and lamb in the whole flock has an equal claim upon his sympathies and his love. He is to feed them with the Word of God. He can well afford to dispense with politics, and human speculations, and the last fad of the day, and confine himself to the preaching of the Word. That is his special business, if not his only business. As pastor of the whole church, he is to listen to the sorrows of such as are passing through deep waters; he is to seek to break the tempter's snare with those who "suffer, being tempted;" he is to enter the homes of his flock as the good shepherd enters the fold, to bind up the wounds of the lame, to administer medicine to the sick, and strengthen those who seem too weak to go alone. He is there, not to ascertain how many defective sheep he can find for the slaughter, but to heal breaches, comfort mourners, and inspire courage and hope in those who are laggards and ready to fall out by the way.

What a transcendently glorious work it is to "feed the flock of Christ which He has purchased with His own blood!" If all pastors were doing this work as the Great Shepherd demands, what a change in faith and feeling would come over our Zion!

A Reception to Rev. and Mrs. William I. Haven.

ONE of the most enjoyable occasions of the kind that the editor ever attended was the reception extended to Rev. and Mrs. Haven at The Nottingham, this city, on Thursday evening, Dec. 29, by a limited circle of their friends. The fitness of such an event in connection with the departure of Mr. Haven to New York to assume the duties of Secretary of the American Bible Society, was suggested by Mr. Alvan R. Flanders, president of the Boston Methodist Social Union, and the credit of the successful arrangement of the affair is largely due to his good judgment and taste. The names of the friends included, which were printed in a dainty *menu* on which appeared an excellent portrait of Mr. Haven, were as follows Rev. and Mrs. E. M. Taylor, Rev. and Mrs. E. H. Hughes, Rev. and Mrs. F. H. Knight, Rev. and Mrs. C. A. Littlefield, Rev. and Mrs. F. N. Upham, Rev. and Mrs. G. S. Butters, Dean and Mrs. W. E. Huntington, Rev. and Mrs. John Galbraith, Rev. and Mrs. J. H. Mansfield, Rev. and Mrs. W. T. Perrin, Rev. and Mrs. Franklin Hamilton, Rev. and Mrs. G. A. Phinney, Rev. and Mrs. Charles Parkhurst, Mr. and Mrs. Edward H. Dunn, Mr. and Mrs. Alden Speare, Mr. and Mrs. Avery L. Rand, Mr. and Mrs. Alvan R. Flanders, Mr. and Mrs. Lewis R. Speare, Mr. and Mrs. E. Ray Speare, Mr. and Mrs. Herbert A. Thayer, Mr. George E. Atwood, Miss Atwood, Mr. and Mrs. Henry L. Harriman, Mr. and Mrs. C. A. Jacobs, Mr. and Mrs. W. W. Potter, Mr. and Mrs. Sidney L. Burr, Mrs. Rhoda H. Speare, Miss Speare, Mr. Charles R. Magee, Mrs. M. T. Shute, Mr. and Mrs. Vernon B. Swett, Mr. and Mrs. William M. Flanders, Miss Mary E. Flanders. The tables at the dinner were handsomely decorated, and both the viands and the service were very creditable to the hotel. Rev. E. M. Taylor, D. D., presided, and Dean Huntington said grace.

The after-dinner speaking was unusually bright and fitting — a mingling of wit, sentiment, and the expression of affectionate appreciation for Mr. and Mrs. Haven most heartily felt by all. Many of the witticisms of the speakers, based upon their peculiar association with him in the intimacies of life in the summer camp or in the experiences which attend close friendships, convulsed those who heard them, but of course were unreportable. Dr. Taylor was especially happy as toast-master, and facetiously alluded to some of the college experiences of Mr. Haven when at Wesleyan University. He paid a very high tribute to Mr. Haven as

the friend who always touched him at his best and served to develop the best that was in him.

Hon. E. H. Dunn spoke briefly, mentioning the fact of his long and intimate acquaintance with both Gilbert Haven and his son. It was his privilege, as president of the Social Union, to welcome Gilbert Haven as the guest of that society after his return from the General Conference as Bishop; also to welcome the son as the pastor of First Church. It was the custom of First Church to send its ministers to important positions, and he was not surprised that the American Bible Society had made such a selection for its great office. He would close with the grand thought from Garrett, published on the *menu*: "What matters it where the feet stand, or wherewithal the hands are busy, so that it is the spot where God has put you, and the work that He has given you to do?"

Mr. Herbert A. Thayer then sang with fine effect "The Nottingham Hunt," Mrs. Thayer playing the accompaniment.

Rev. F. H. Knight made a felicitous address, mingling the thoughtful with the play of his humor in a most successful but unreportable way. Pine Island and its mutual experiences formed the basis of his remarks. Mr. Knight and Mr. Haven have long been the closest of friends.

Mrs. Avery L. Rand, who had been a parishioner of Mr. Haven when he was pastor of the church in Newton Centre, spoke very fittingly and impressively. She said the charm of the occasion was its spontaneity. No sooner had the fertile brain of Mr. Flanders suggested the reception than every one said heartily, "Yes, it is just the thing that should be done." She had asked herself what there was about this man that not only drew men, youth and childhood to him, but the affectionate appreciation of womanhood, and she found her answer in the fact that he possessed that exalted and chivalric devotion to woman which Gilbert Haven so beautifully manifested.

Rev. F. N. Upham spoke for the traditions of the New England Conference, making a thoughtful address. He spoke of Gilbert Haven and the kindness he showed to him when a boy at Cottage City, where he was known as the "Little Vineyard Express" — how on one occasion he drew the Bishop's trunk for him to the wharf and was paid handsomely for it. He said that the New England Conference disproved the statement that "ministers' sons and deacons' daughters go to the bad," and noted, in confirmation of the fact, the living sons of Drs. William Rice, Fales H. Newhall and Gilbert Haven; but modestly failed to add the forceful illustration in the Upham family.

At this point Mr. Flanders read a very interesting communication from President W. P. and Mrs. Mary Haven Thirkield, of Gammon Theological Seminary, Atlanta, Ga., expressing regrets that they could not be present at the reception.

After the singing of "The Dream" by Mr. Thayer, Rev. E. H. Hughes made a characteristic address, in which the grave and the facetious were combined in most impressive style. He began by saying that he was appointed to speak of Malden as the birthplace of William I. Haven, but he found upon examination that he was not born there. He indulged in some of the traditions of the people of that city concerning the innocent youth of Mr. Haven — which we will not report — and closed in wishing for Mr. and Mrs. Haven and their child the best things which a kind Providence could bestow upon worthy and noble lives. In this prophecy and desire the audience joined with hearty applause.

Mr. Haven then responded briefly, with deep feeling but with delightful frankness, thanking the friends for both the pleasantries and the tenderness of the occasion. He could not be severed from New England and its friendships. He believed in the New England Conference and that for which it stands; he had grown up in it, it had become a part of him, and he could not be anything else anywhere. He believed in New England Methodism as the best type in the church, and that the church at large was never more healthy and prosperous. Wherever he went he should carry his friends with him. He believed the work to which he was called was of God, and though he did not know what was ahead of him, he should enter upon it with zest and hope. For Mrs. Haven and for himself he expressed profound gratitude for this marked expression of sympathy, friendship and confidence.

The delightful occasion was brought to a fitting close by singing, "Blest be the tie that binds." A telegram was received during the evening addressed to Mr. Haven from Dr. J. W. Hamilton, of Cincinnati, which read as follows: "Congratulations. Do I hear Psalm 119, verse 111?" That verse is: "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart."

The Late Senator Justin S. Morrill

SENATOR MORRILL died at his home in Washington, at 1.25 last Wednesday morning, from pneumonia, aged 87 years. Though too late for an extended sketch and tribute to this remarkable man, yet the editor, as a native of the same State, born and living for many years at Sharon, only six miles from the Senator's home in Strafford, where he often saw Mr. Morrill and shared in the commendable pride felt in him by the people of that region, cannot allow the event of his decease to pass without brief notice.

Senator Morrill was a remarkable illustration of the self-made man. He began his business career as a humble clerk in a country store in Strafford, and the writer has often heard those who purchased goods of him in that early experience tell how gentlemanly and obliging he was. The years brought to him, in a remarkable degree, honor and influence, so that at the celebration of his last birthday, April 14, Hon. Chauncy M. Depew said of him: "There is a grand figure in the United States Senate today bearing his 87 years. That figure was in Congress in 1861, and he saw then, as he sees now, what was necessary, and he kept on the statute book for twenty years the Morrill tariff bill. It not only enabled us to save this Union, but enabled us to meet an annual taxation twice as large as that we cannot meet now. And thirty years afterward we have to borrow money to run our business. He is greater than Gladstone and older; greater than Bismarck and older; and I think that the elixir of protection was imbibed by him, and that he may live forever. His policy has dotted the land with institutions of learning, such as no other people ever knew in the history of the world."



THE LATE SENATOR MORRILL

But he never outgrew his country home and neighbors. As another has so well said: "In the quaint little village of Strafford, in the heart of the green hills of Vermont, Senator Justin S. Morrill used to spend the vacation of Congress. Mr. Morrill did not recuperate in Europe. When Congress adjourned he would go to a little station on the Central Vermont Railroad called Sharon, and drive eight miles over one of the prettiest mountain roads in a surpassingly lovely country to the old-fashioned village of Strafford. Here is the house where he was born — a two-story frame building of the conventional country type, standing beside the road as firmly as it did a century ago, when its timbers were fastened together. Here is the brick store in which he worked as a clerk at sixteen years of age. Here is the house which he built after his own design when he retired from business with a modest fortune in 1851. To this house he brought his bride, and from it went to Washington in 1854, to serve his first term in Congress — a term which has been renewed until the present day. Mr. Morrill built his study after the completion of the main part of his house, and it is in a detached wing, where he was without interruption. The Senator's was an ideal country home. In it dwelt Mrs. Morrill, her sister, Miss Swan, and the Senator's only son, James Morrill. Mrs. Morrill was an invalid for many years, and Miss Swan was the practical head of the household. The house stands in the centre of a garden, whose lawns are cut by curving gravel paths and sprinkled with flowers. The Senator's flowers were his especial care. Behind the garden stretch the Senator's broad fields, and within a stone's throw of the house are some stately pines which he planted many years ago. He had an orchard in which he took great pride, but his greatest interest was in his garden."

A relative of the writer for many years had charge of this country home and was Mr. Morrill's trusted servant. He has often told of the tender and cherishing affection of the Senator for his wife, who was for many years a confirmed invalid, though she lived until after the celebration of his last birthday. Both will be buried in the town of Strafford, and for years to come this little village will be memorable because Senator Morrill lived there so long and is buried there. It is a singular fact that the monumental shaft — a huge and unusually tall and heavy piece of granite, which he provided to mark his last resting-place — is now snowbound on the road from Sharon to Strafford, and so heavy and difficult to move is it, that no further effort will be made in that direction until next summer.

Senator Morrill leaves one son, who has for many years acted as his father's private secretary and helper.

We are much gratified to note that it is suggested that ex-Gov. W. P. Dillingham, of Waterbury, is likely to succeed Senator Morrill in the U. S. Senate. He is an able and every way competent man, an honored and active member of the Methodist Episcopal Church. We notice that our honored friend, ex-Gov. Page, of Hyde Park, is also mentioned as a possible successor. It is understood that Mr. Page is the choice of Senator Proctor, a fact which, it is claimed, will have some weight with Governor Smith. The Governor's appointment will hold good until 1900, when the legislature will meet. Hyde Park was the editor's first appointment, and ex-Gov. Page was a member of the congregation, a generous supporter of the church, and at one time superintendent of the Sunday-

school. He is a business man of very marked ability and in every way most worthy.

PERSONALS

— Senator Hanna on last Saturday filled out a check for $2 000 for the Ohio Building of the new American University at Washington.

— The pastorate of Rev. F. C. Rogers, of Haverhill St. Church, Lawrence, recently transferred from Pine St., Portland, Me., is opening very hopefully.

— Rev. Cyrus Hamlin, D. D., who will be 88 years of age, Jan. 5, 1899, now lives in Lexington. For a half-century he was a missionary in Turkey. He is a man whom all Christendom loves to honor.

— Dr. Arthur Edwards, editor of the *Northwestern Christian Advocate*, is nearly recovered from the surgical operation he underwent some weeks ago, and hopes soon to return to his work on the paper. In this hope the editorial fraternity eagerly share.

— Prof. Edward A. Parks, D. D., professor emeritus of sacred rhetoric at Andover Theological Seminary, observed his 90th birthday, Dec. 29. Many friends and prominent alumni gathered for the occasion and gave Dr. Parks a loving-cup in honor of the event.

— J. N. Robinson, of Clifton, Ills., in renewing his subscription, writes: "The writer first subscribed for ZION S HERALD in 1836. I was then living in Windham, Conn., and I have taken the paper from that time, this being my 63d subscription. I have never felt that I could do without your paper. I am now in my 90th year."

— Bishop Foster and his daughters intend to go to Pinehurst, N. C., the first of February, to remain several weeks. The Bishop is very anxious that Rev. Dr. J. W. Lindsay — who is now, as he has been for many years, one of his most intimate friends and joyous companions — should accompany him, and it is probable that he will do so.

— Edward L. Thorndike and Ashley H. Thorndike, sons of Rev. E. R. Thorndike, D. D., are now professors in Adelbert College, Cleveland, O. — the former teaches pedagogics, and the latter English literature. Rev. Dr. T. Corwin Watkins, during his recent visit West, called upon them, and reports that they are very popular both among the students and the other members of the faculty.

— A telegram received from Rev. O. W. Scott, of Campello, as we go to press, announces that: "Mrs. Eliza Dearborn Scott, widow of Rev. Orange Scott, died Saturday night at the home of her daughter, Mrs. Rev. S. E. Quimby, at Salem, N. H., aged nearly 96 years. Burial in Springfield, Mass." Mrs. Scott was a remarkable woman "of unusual gifts and grace," a worthy companion and helper of her distinguished husband. A suitable memoir will soon appear.

— The date of Bishop Hartzell's sailing has been changed again from Dec. 31 to Jan. 4, which with close connection enables him to preside at the Liberia Conference, convening at Harper, Feb. 8. By the same steamship, "Paris" of the American Line, will sail Miss Florence Nichols, of the New England Branch of the W. F. M. S., returning to work in Lucknow; Miss Carver, of the Cincinnati Branch, going out for the first time to India; and Miss Cora Zentmire, of the Northwestern Branch, going out for the first time to Africa. Miss Mabel Hanson, of Stoneham, Miss Fanny Scott, Miss Louisa Heafer, Miss Grace Loper, Miss Fanny English, Miss Charlotte Illingsworth, Miss Matilda Bowman and Miss Estelle Files, the ladies sailing for India the middle of November, have arrived safely at Bombay, improved in health from the voyage.

BRIEFLETS

Rev. Dr. M. S. Kaufman, of Brockton, has sent in his forty-seventh new subscriber and is determined to bring the number up to fifty. That which he sets out to do is usually done.

It is high praise from a high source when the *Transcript* of this city says of the *Springfield Republican*: "All things considered, the best and ablest morning paper for your family in this country;" but discriminating readers everywhere, we think, will say the same. It is very highly prized at this office because it so often challenges traditional but mistaken current notions.

We trust the canvass for new subscribers will be heartily continued during the month of January. There are many people who do not settle the matter of subscribing until this month.

We hope that Rev. J. M. Frost's appeal on page 22, in behalf of Miss Heath, will receive such a generous response that this daughter of a pioneer Methodist minister, Rev. Asa Heath, will be saved from the humiliation of being sent to the town farm, as will be the case if money enough to pay her board is not secured.

Dr. Rowley's contribution in last week's issue, which had to do with the Christian nurture of the children, and our editorial upon "The Children in the Church," in which we publish the sections in the Discipline upon "Baptized Children" and comment upon the same, are receiving general and hearty appreciation from our readers. The church is waking up to the need of better spiritual care of the children. It is an axiom that the church which takes care of its children will be the church of the future. Romanism, if it teaches nothing else that should be heeded, inculcates this fundamental fact.

It is doubted if any two volumes recently published have been read with such avidity by the Christian public at large, or have exerted so great and inspiring an influence, as "In His Steps" and "The Crucifixion of Philip Strong," by Rev. Charles M. Sheldon. We are especially anxious to increase the usefulness of these books, and to this end invite particular attention to the Special Offer for January, on page 2.

We are gratified to announce that we shall commence the publication, at an early date, of a series of papers prepared by Prof. Borden P. Bowne, LL. D., entitled, "Studies of the Christian Life." There are five papers in all, and in them Professor Bowne deals, with characteristic comprehensiveness and critical acumen and in a devout and reverent spirit, with fundamental facts of Christian life and experience. Ministers and especially thoughtful young people will find in these studies the answer to many perplexing inquiries concerning their own religious life and work.

In a daintily-printed volume of one hundred pages, bound in purple, the "American Fraternal Greetings to the Wesleyan Conferences in Ireland and England" last year have been brought together by Rev. Dr. J. W. Hamilton, one of the fraternal delegates. It bears the imprint of the Western Methodist Book Concern, and is prepared "for private circulation." Besides the addresses, which deserve this form of perpetuation, this little brochure contains much valuable and germane matter — a greeting to "our friends in America" by ex-President Watkinson of the English Conference, a list of the fraternal delegates from 1808, credentials to the first delegate, etc., portraits of John Emory (the first American delegate), Richard Reece (the first English delegate), and of Dr. Hamilton. The crossed ensigns of this country and Great Britain are printed in colors on the fly-leaf.

We have so high an estimate not only of Dr. Joseph Pullman's judgment, but of the conscience which directs him, that we have secured permission from him to publish the following letter, dated Dec. 22, which is given just as written: "If I am to 'owe no man anything,' then must I thank you for ZION'S HERALD, especially for certain features, to wit, the magnificent addresses, lectures and sermons so often found in its pages. Its freshness, variety and adaptation keep me in relish for it, and to no paper do I go week after week with more expectation and pleasure. What an address that was by Dr. Elliott! One of the noblest utterances I ever read. The blessed work the HERALD has done for Methodism in New England can never be reckoned up. And New England must be conquered and held, for though I am an Irishman born, yet it needs little wit to see that New England is the brainy end of Uncle Sam's dominions, and perhaps of Saxondom."

We congratulate Dr. Donald of Trinity Church, the successor of the late incomparable Phillips Brooks, upon the notable work which he has accomplished in his pastorate in this city. It is said that there are five hundred more communicants in the church today than under Phillips Brooks; and the fact is noted in some papers as an indication that the present rector is the more successful. We are confident that Dr. Donald is the last man to give any countenance to such an inference. Phillips Brooks was too large a man to be measured in the uniqueness and extent of his influence by the ratio of increase made to his church membership. Accessions to the church, much as they are to be desired, are not always the conclusive test of a minister's ability and faithfulness.

F. C. Allen, of New Bedford, was obliged to seek a change of residence on account of his daughter's predisposition to consumption. He found the needed climate among the pines of North Carolina, and the health of his daughter is greatly improved. He has become one of the proprietors of Roseland Inn, at Roseland, N. C., and we make mention of the fact without his request or knowledge in the interest of our readers who are obliged to escape from the rigors of our New England winters. Being a member of the Methodist Episcopal Church in New England, he is seeking to establish a church in that new neighborhood. On Christmas Eve the people of Roseland enjoyed their first Christmas sociable at the Roseland Inn, and at the close a Sunday-school was organized, with Mr. Allen as superintendent and Miss Maud W. Allen as secretary.

The *Michigan Christian Advocate*, our excellent contemporary, in noting the report of the recent annual meeting of the Wesleyan Association, observes: "No live editor can lay down his burden until he lays down his quill and quits the field. The longer he serves, the more he finds to do. The world is moving fast and he must keep up with it. Every passing year seems to bring fresh duties more exacting than any that have gone before. And editors of semi-official papers which try to save something for Conference claimants must make up in editorial alertness and hard work what otherwise might be purchased for cash from willing contributors. But Mr. Ira A. Locke expressed a compensating sentiment when he declared his faith in ZION'S HERALD

'because it is free from the dictation and control of the General Conference and can speak its mind without trammel or constraint.' That truth has been a comfort to us for many a year in conducting our own *Advocate*."

OUR CHICAGO LETTER

" DEARBORN."

ALL interests in Chicago, religious and otherwise, are subordinated for the time being to the vital question whether the traction companies shall control us body and soul for the next fifty years. No one but a resident can appreciate the deep feeling which moves the average citizen. Ever since the agitation began in the legislature at Springfield the newspapers — "the newspaper trust," as Mr. Yerkes would term it — have kept the subject before us. The moves of the two interests involved have been watched with growing attention. When the matter culminated in the passage of the Allen law, which permits city councils to grant a fifty-year franchise, there was something stronger than hints of bribery attached to the measure. Then followed the municipal campaign, the city's interests being represented chiefly by the Municipal Voters' League, warmly supported by the entire city press except the *Inter-Ocean*. This paper, which once represented the moral and religious forces of the city, became some months ago the personal organ of Mr. Yerkes, whose remarkable career in financing corporations whose chief resource is water, is known on both sides of the Atlantic. The struggle was a fierce one, and, in spite of the efforts of corporative wealth on the one hand to purchase votes, and on the other to malign every one who favored the city, the municipal party seemed, on the face of the returns, to have made substantial gains. From that time to this the traction companies have been waiting the opportune moment for pushing through an ordinance in their own favor on the lines outlined by the Allen bill. At the last State election it seemed to be clearly demonstrated that as soon as the legislature got down to work again it would repeal the Allen law. There was nothing for the street railway companies to do, if they wished to take advantage of this law, but to get what they could before it was repealed. So the matter came up two or three weeks ago, being introduced by an alderman named Lyman, whose name will go thundering down the ages for having the courage to oppose ninety-nine out of every hundred of his fellow citizens. This first bill was put in the hands of the committee on railroads, and last night was transferred to the committee on city hall, which means its defeat. It is probable, however, that another bill will be presented giving better terms to the city. If it is lost, the probability is that another one will be framed still more liberal, and so on until, if the mayor continues to hold enough aldermen with him to vote these down or, as a last resort, to sustain his veto, the Allen law shall be repealed and the danger of a fifty-year franchise will have been passed. One thing the city may accept as certain — the man who represents the street railway interest will not hesitate, judging from his past life, at anything to gain his ends. The vicious attacks of his paper on honorable citizens, his own well-known methods of financeering, and his free use of money in the halls of legislation, are conclusive evidence of his utter disregard of everything that may stand in his way. In the meantime the average citizen is getting more and more roused. If the street car companies should be able to override the mayor's veto and thus obtain a fifty-year franchise, we may look for some desperate deeds. The feeling is now so intense that it will take but little more to fan the spark into a conflagration, in which case somebody will get hurt.

Mr. Yerkes would call this statement of the case anarchistic in sentiment. His view seems to be that the householder should stand quietly by and permit the robber to pillage unmolested. He calls those who would save the city from being outrageously robbed of its streets, anarchists; but of course they retort that the real anarchists are they who would sacrifice honor and justice and the rights of millions of their fellow citizens to put money into their own tills. It may seem premature to make the statement, but I think there is evidence enough to show that Mr. Yerkes' day is fast drawing to its close. He may seem to win in the present struggle, but it will be his last victory.

* *

The Minutes of the last session of the Rock River Conference are just out, and the reports are hardly encouraging. The statistics show that of thirty-seven churches in the Chicago District — churches located within the boundaries of the city — sixteen show a decline in membership from last year. Of twenty-five churches in the Chicago Northern District, thirteen report fewer members than last year. Of thirty-five churches in the Chicago Western District thirteen show a decline. This decline ranges all the way from one or two to nearly three hundred. In the case of some churches like that of Western Avenue, for example, which reports 291 less than last year, the reason is quite apparent. The roll of membership carried fictitious names. The pruning process carried on under the direction of the faithful pastor, Dr. Cady, reveals to those who understand the conditions a stronger church than was shown a year ago. Going outside of the city limits, it will need some inside knowledge to explain how the First Church, Evanston, shows an apparent decline in membership in one year of 398. Striking a balance between those churches which have increased and those which have decreased in membership, the losses overbalance the gains by more than 400. It is not a pleasant thing to publish such facts to the world, but, after all, the truth cannot harm a good cause, while on the other hand it may help us all to study how we may better understand and cultivate the field which God has put into our charge. If this decline is due to a revival of honesty and care in the keeping of church records — if names that ought not to be on our records have been expunged — then, indeed, the apparent decline indicates no decrease of real strength. Still, it is rather discouraging to discover that what we thought to be growth in years past was apparent, not real. In any case it behooves our church in Chicago, which means all of us, to seek for a deeper consecration to the work committed to us.

* *

Miss Jane Addams of Hull House — the well-known social settlement on the West Side, which Hall Caine, the novelist, recently declared to be the finest institution of its kind in the world — was good enough to come over to our Preachers' Meeting a month or so ago and tell us why, in her judgment, the church was not doing all that might be expected of it. She spoke with evident hesitation and some embarrassment and was exceedingly moderate in her strictures. She showed that she believed in the church and its divine mission, and yet she felt that the church was depending too largely on methods which are antiquated and out of touch with this generation. She believed that there was too much officialism, too much reliance on ecclesiastical ways of doing things, for the church to expect great results. She wanted to see the church come down into the life of the people and minister to that life every day of the week, every hour of the day. The church must be willing, she said, to follow its Master and lose its life, if need be — its ecclesiastical life at least — to save these neglected multitudes. Nearly every one who spoke on the subject during the debate which followed Miss Addams' address either endorsed her position or at least said nothing that could be interpreted as differing essentially from her main proposition. There were some, of course, who felt it incumbent upon them to defend "the grand old church" against every possible suspicion that it was not measuring up to its greatest usefulness and power.

* *

We have secured the General Conference, as everybody knows by this time, and it was all done so quickly that we are still not quite conscious of what it all means. Only a few weeks ago it seemed as though no one looked for such a thing, but a few earnest people got together and made up their minds that Chicago ought to have the Conference, and with characteristic Chicago push they went in and won. I met a General Conference officer the other day who said to me in semi-confidence: "Now that Chicago has secured the General Conference, it will be incumbent upon it, of course, to see that all the offices are filled with persons of its own choosing. That seems to be about what every city thinks which entertains a General Conference. You will discover, as the other cities have discovered, that the city that entertains a Conference is not the whole Conference by any means." He is a thoughtful and an earnest man, and I did not dispute his saying.

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Rev. DeLoss M. Tompkins, one of our most scholarly and thoughtful men, has written, and Forbes & Co. have published, a "Vest-Pocket Commentary" on the Sunday-school lessons for 1899, which is a model of clear analysis, spiritual, refined and modern. Its low price — 25 and 35 cents — is another claim on immediate popularity.

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The usual Christmas crowd filled the salerooms of the Book Concern where a tempting display was spread for the buyer of books. No Methodist can visit our headquarters here in Chicago without feeling a certain thrill of pleasure at the evidences of progress that are all about him. In spite of the narrow margins on books, due to department store methods, our Chicago branch cleared during the last fiscal year more than $5,000 above the sales of the year previous. This was not done by any means except hard work and skilful management on the part of the local agent, Dr. H. C. Jennings, and his able corps of assistants. As far as we can observe, Dr. Jennings is a man of one work. Having been called by the church to the work of circulating good literature, he has made the interests of the Book Concern his one charge. Lecture engagements, dedications, etc., he seems entirely to eschew. I say this as a matter of justice to one whom Chicago Methodism regards with singular honor for not only his works' sake, but his courteous, dignified and honorable bearing.

* *

Following the silver anniversary of the Englewood Church comes the tenth anniversary of our church at Des Plaines. Three of the former pastors — Rev. W. I. Atchinson, R. H. Pooley and W. M. Ewing — were present and gave addresses. The present pastor is Rev. G. I. Larash.

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Rev. A. D. Traveller, D. D., in behalf of the Chicago Home Missionary and Church Extension Society, has called a mass meeting for Sunday, Jan. 8, in the First Church, to consider and discuss methods of advancing the cause of Christ in this city. Dr. Little, of Evanston, will make the principal address.

UNIVERSITY CO-EDUCATION

DR. DANIEL H. CHASE.

THE recent vote of Wesleyan's male undergraduates against co-education has been widely reported and discussed. The theme is important and deserves careful study. As Wesleyan's first graduate (in class of '33) and once its tutor and trustee, I can but feel a deep interest on its welfare and usefulness, and hence would be glad to give in ZION'S HERALD what seem to me important points in discussing co-education.

1. Divine wisdom has decreed co-education. Boys and girls are born in the same home, to grow and mature together. Legislation decrees it in our common and high schools; academies continue it, and so does married life most emphatically. Why interrupt it in the college course which, when wisely arranged, can impart knowledge most important to right choice of life partners?

2. Women are proving themselves more and more capable of filling occupations lately monopolized by men. As never before, they seek higher education. Female seminaries can supply neither the room nor the courses of study needed; besides, having little or no endowment, depending on students' fees for expenses, they are too costly for all but the forehanded. Institutions for males are usually endowed so liberally that students' fees scarce pay a tithe of actual cost. "Speaking bluntly, every one of them is a charity scholar." Many of them seem to forget this, as well as the gratitude and modesty that would become them. They forget that many of our wisest, most experienced educators have adopted co-education and are extending it more and more. This is done with but little increase of expense and is kind and just to the ladies, whose presence must tend to improve the manners of the rough masculine element. They ought to ever have a warm welcome and every possible encouragement.

3. Most important is the physical, mental, and moral training of prospective mothers. "A child's education should be begun at least a century before its birth." Heredity tells! If born with a fine brain and body, it is potentially-half-educated already. Its real education becomes a joy to it and its teachers, not a task. To attain such results men should delight to make great sacrifices. We make them to secure noble horses, dogs, cows and pigs, hoping for future reward. But nothing can pay so well as wise human stirpiculture, securing health, vigor, beauty, talent, nobility.

4. The generous builders and endowers of our colleges did not mean that athletics should ever usurp precedence over intellectual and moral culture. They meant the gymnasium to be a humble, useful servant. Of late, outside, intercollegiate, exciting, engrossing, exhausting games have gradually crept in until they have lowered scholarship and wrought moral and bodily harm. Football, despite long effort to banish its brutal elements, is still perilous and develops the same vile traits that do prize and bull-fights. Wherever permitted as a means of advertisement and notoriety, ample pension funds should be honorably provided. Banish such games at any cost! This athletic craze would gladly banish female students and fill their places with athlete males. This is short-sighted, ungenerous, ungallant, unwise.

5. Children are liable to mumps, old men to garrulity, young men to conceit. None is to blame. They are decreed. Garrulity preserves tradition, history; conceit gives courage, enterprise. The second class in college has long borne the name "sophomore," *i. e.*, "wise fools" (wise in their own conceit), as it was noticed that, in this class, conceit was prone to reach its zenith. The "sophs" usually feel quite able to instruct and guide freshmen, and even, if need be, to discipline them. Usually (though not always) this conceit shrinks and shrivels with increasing age and experience.

6. Pride of numbers in our great universities is less marked than formerly. Some realize that great numbers are apt to assemble so much of the rough male element as to make paternal government difficult, becoming too influential and unwieldy. Loving, cautious parents shrink from exposing sons to such influence, preferring smaller institutions where the rough element is under perfect control. Such must prosper when once well known. The friendships there formed are, by some, thought to be closer, warmer and more lasting. It has been proposed to limit colleges to four hundred male students under about forty professors. A full university, with law, medical and theological departments, could not be thus limited. And what should be the proportionate number of females admitted? Perhaps a suggestion exists in the fact that Providence makes the number of males and females in the world nearly equal.

Middletown, Conn.

INTO THE HEART OF THE MOUNTAINS

CHAPLAIN D. H. TRIBOU, U. S. NAVY.

THERE is one disappointment in a visit to Denver — the mountains are too far away. After traveling two thousand miles one is not content even with the magnificent view of the Rockies that he gets at Denver. Mountains are forever calling you to a closer acquaintance. They are always beckoning you to enter into their fastnesses and promising to whisper secrets that cannot be conveyed across any intervening space. To turn one's face to the East, and shut his ears to such calls, would be to sow the seeds of lasting disappointment and lay in store huge bales of regret.

After the duty which called me to Denver was completed, that chivalric wielder of the editorial tripod, known far and wide as the editor of the *Rocky Mountain Christian Advocate*, told me of the direct route to the heart of the Rockies. It is only fifty-four miles on a branch of the Union Pacific, Denver & Gulf Railroad, and the journey is made in broad daylight. One leaves Denver after breakfast and returns in time for a six o'clock dinner. The first stop is but eight miles away, but the elevation is 150 feet higher than at Denver. Next comes Golden, fifteen miles from Denver, one of the oldest and one of the most picturesque towns in the State. Here in the early days was the capital, and it is still the county seat. Its wealth comes from the rich agricultural regions immediately below and the vast deposits of coal and clay which lie along the hills above. Those beautiful buildings of pressed brick which delighted us at Denver owe their existence to Golden. Besides all the clay used here in the manufacture of bricks, thousands of tons of the raw material are shipped every year to other points for manufacture. Here is the State School for Mines, with two hundred students representing the States most interested in mineral wealth.

As we leave Golden the road enters the canyon abruptly. The mountains close in on both sides and seem to forbid any passage, but the iron horse turns, and groans, and then forces his way up, and up, and still up. The road is built along the banks of a mountain stream, crossing and recrossing as the mountains shape its course.



MOTHER GRUNDY.
On Loop Top. U. P., Denver & Gulf Ry.

The earliest settlers named this stream Clear Creek. As its limpid waters came coursing out of the torn sides of the mountains it sparkled and laughed and foamed; but it was always and everywhere as clear as the blue heavens above it. The miner changed all that. He set that beautiful, dashing, mountain current to washing the ore he dug from the mountains through which it had torn its way, and now it is turgid, unsightly and suggestive of the flat bottoms of the Mississippi. It carries gold and silver that has escaped the sifting process of the keen-eyed miner, but these give no sign of their presence. Here and there one sees miners of small enterprise and less capital straining the waters once more to find grains of gold, but with indifferent success.

Thirty-seven miles from Denver is Idaho City; 7,543 feet above the level of the sea, and 2,300 above Denver. It is a mining town of about 2,000 people, but its boundless hospitality was shown last summer when the National Medical Association passed this way, and more than 1,500 of them were fed and entertained by the citizens of this little mountain and all had enough and to spare.

Then we go on to Georgetown. Here we are 8,500 feet above the sea, and at the base of the main range of the Rocky Mountains. It is the county seat of Clear

Creek County, with a population of 2,200. Any city might envy its water system, and its park is the pride alike of the citizen and the visitor. Five churches serve out full rations of the bread of life every seventh day; while twenty secret societies and clubs furnish entertainment, instruction and diversion seven days and seven nights of every week. Mines of gold, copper, silver and lead invite labor and bewitch capital. The mineral output of the county in 1897 amounted to $4,569,750, and the experts declare that the sides of the mountains have only been scratched yet. What they will yield when they are really opened to the enterprise that even now waits, is beyond the comprehension of the wildest mining promoter.



The road formerly ended at Georgetown, but there are mines at Silver Plume, two miles away, and although the difference in the altitude is 700 feet, the railroad managers were not content till they had extended the track to Silver Plume. They called a young engineer, and asked him if he could lay out a road to take up the trains. When he said he could, the managers replied: "You get the plans ready, and we'll be on hand with workmen and materials." So this engineer led a winding way four miles to the top of Silver Plume, and Western push sent the locomotive up after him.

So here we stand — 9,176 feet about the level of the Atlantic Ocean, having come from Denver in less than four hours. The wind sweeps down from the snow-clad mountains to the west, and the mountain torrent dashes down the gorge towards the east. The mines are open to the curious, and good dinners wait for the hungry.



One can find no better evidence of the facilities for travel which the Western railroads afford than to come and stand here and look about him. People do go to Denver and never go to Silver Plume — "Around the Loop," as it is called in the vernacular — but they make a mistake of such marvelous grandeur as to be worthy a place by the side of Pike's Peak, which is everywhere in evidence.

Boston Navy Yard.

ANOTHER YEAR

Again Time's dial doth remind
Us all, that we have left behind
Another year.

Its memories fain would linger yet,
Its blended joy and sad regret,
In the great past its sun hath set —
Another year.

What friends shall with us still remain,
What higher gifts shall we attain
Another year?

Lord, help us all to do and dare.
If we are only in Thy care —
What matter whether here — or *there*,
Another year?

— *Selected.*

A DAY AT OXFORD UNIVERSITY

REV. MARCUS L. GRAY.

THERE are many pleasant surprises in foreign travel, and the day which I spent at Oxford University was one of the most unexpected pleasures of my recent trip to England. It came about as I shall tell in the following story. I had been attending the World's Third Sunday-school Convention in London. At the close of that great convention, our delegates departed to various countries — Scotland, France, Germany, Switzerland, and Italy. The Oxford Sunday-school Union had been planning for some time previous to the London convention to invite fifty foreign Sunday-school delegates to spend a day at Oxford as guests of the Union. Mr. James E. Liddiard, of London, in co-operation with the brethren at Oxford, made every necessary preparation for our departure from London. I was indebted to my friend, Rev. R. M. Standefer, of Oxford, Miss., for the pleasure of being included in the fortunate fifty. Having found a good thing himself, he desired to share it with me.

AN UNDERGROUND TRAIN.

At an early hour in the morning we left the Castle and Falcon and went to an underground railway station where we took a train which ran in a big tunnel under the city. These tunnels have double railway tracks, and are dark and smoky. Our cars were lighted with electricity. Once out of London, we came into daylight again, and for the second time we saw rural England. The day was clear and the fields were beautiful. From our car window we had a fine view of Windsor Castle, the home of Queen Victoria. It was a magnificent sight, and my heart was stirred as I looked upon the great structure from which so many of earth's millions are governed. When I saw Windsor Castle for the first time, I thought of far-away India, Egypt, Australia, and Canada, and of British subjects in all parts of the world. Reminded as I was that wherever Queen Victoria reigns she prepares the way for the coming of the Prince of Peace, my sincere prayer was: "God save the Queen!" Along the way we had a great many fine views of the Thames River, its waters so clear and blue. The banks of the river are quite low, and its waters are dotted with many pretty boats.

AT OXFORD.

By nine o'clock in the morning we were at Oxford, greeted by Mr. Alden, Mr. Badger, Mr. Salter, and many others. From the station we walked up a very old and a very narrow street to the Y. M. C. A. building. While walking along that old narrow street I thought to myself: "If this is Oxford, I have enough of it." Mr. Alden, one of whose ancestors came to America in the "Mayflower," volunteered to be our guide for the day. We had no adequate idea of what that meant, but we learned very fully before the day was gone. Did you ever see an Englishman walk? Well, this particular Englishman walked as if he were driven by steam, electricity, and dynamite. Fifty of us foreigners filed out of that Y. M. C. A. building, Mr. Alden in the lead, and going as if we expected to storm the heights of Santiago de Cuba. You have read of Cranmer, Ridley, and Latimer? We stopped first to see the Martyr Memorial erected in honor of these three Protestant heroes. Just yonder in the middle of the street, Cranmer, Ridley, and Latimer were burned at the stake. Here is their Memorial, and it bears this inscription: "To the glory of God, and in grateful commemoration of his servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome; and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this Monument was erected by public subscriptions in the year of our Lord 1841." The Tractarian or Anglo-Catholic movement began in Oxford in 1833, and this Martyr Monument was erected as a protest against all such Romanizing tendencies in the Established Church.

JOHN WESLEY'S COLLEGE.

Lincoln College was named after its founder, Richard Flemming, Bishop of Lincoln, in the year 1427. In one of its rooms John Wesley, the founder of Methodism, lived as a student. I had the pleasure of sitting in his old arm-chair, and of standing in his pulpit where for fifteen years he preached as a Fellow of Lincoln College. When we stood in Wesley's room all the men of our party, irrespective of denomination, removed their hats in honor of the man who had done so much to send the Gospel to the poor. In this room the Holy Club met to read the Scriptures in the original tongues, and here Methodism had its beginnings. Time would fail me to tell of all the colleges which we visited — Balliol, Oriel, Christ Church, Merton, St. John's, Trinity, and Magdalen. Many of them surpassed in beauty all of the most sanguine imaginations of my youth. The Broad Walk leading down to the Isis is

akin to an artist's dream. We can never forget our boat ride down the Isis where the famous races between Oxford and Cambridge take place. College barges line the shore, each college flying its colors. Sitting in our boats, in full view of Magdalen College and of its beautiful tower, a photographer took a photograph of our company. Addison's walk is near the Magdalen, and we had a fine view of its classic shades.

THE RACERS.

After a splendid dinner at the Y. M. C. A. rooms, Mr. Alden again led the race through quadrangles and colleges. It kept me doing my very best to keep in company with Mrs. Bryner of Chicago, Miss Vella of Boston, Mrs. Barnes of New Jersey, Prof. Bentley and Mr. Stone of Massachusetts. Our eagerness to keep up with Mr. Alden, lest we should miss a word of information, so impressed Mr. W. J. Semelroth, of St. Louis, that he gave us a special title: "The Senior Wranglers of Oxford University." After a memorable day spent in classic, historic Oxford, we returned to London, feeling that we had been, indeed, on holy ground.

St. Louis, Mo.

MUST THE CLASS-MEETING GO?

REV. C. L. GOODELL, PH. D.

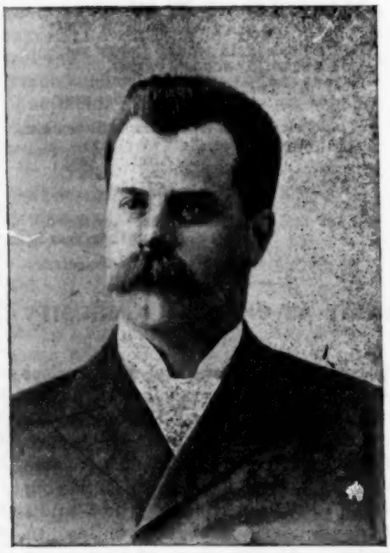
THE class-meeting is not a fetish to be worshiped without reason. It is not an institution to be preserved simply because of an honorable past. It must hold its place if at all because it proves itself to be at the present time a necessity of our church life. It is a fact that the class-meeting in many churches has fallen into disuse. In many places it is moribund, and something ought to be done either to resurrect it to its old-time power or to give it decent burial. A frank discussion of the situation by preachers and laymen cannot fail to do good.

That the class-meeting was once a mighty power, no one can deny. It proved itself the most effectual instrument of spiritual propagandism the world ever saw. It met as nothing since ever has the demand of the Christian life for fellowship, instruction, and spiritual nourishment. Wesley said: "It can hardly be conceived what advantages have been reaped by them." Coke and Asbury affirmed of the leaders and classes: "The revival of the work of God does perhaps depend as much upon the whole body of leaders as it does upon the whole body of preachers. Our leaders under God are the sinews of our society, and our revivals will ever in great measure rise or fall with them. In short, we can truly say that, through the grace of God, our classes form the pillars of our work."

The design of the class as originally constituted and for a long time continued was threefold: —

1. Financial. For many years the offerings for the church and the poor were collected through the classes. The people came together, talked of holy things, gave testimony to the indwelling Christ, and before they parted made their offering to the Lord. So did paying and praying go together, and the cardinal principles of our church were exemplified — "justification, sanctification, and a penny a week." Our prayers and our alms came up for a memorial before God and He blessed us.

2. Disciplinary. For organization and discipline the class is the head and origin of the church. Our Discipline makes it obligatory that our church membership should be divided into classes, and every individual member a member of some class. If a church does not have a class it is not a Methodist Church in any true sense. No person can become a member of our church unless recommended by the leaders and stewards' meeting, or, when there is no such meeting, by the leader. It is the gate through which every one must enter our fold, and the leader is the warden who must vouch through personal knowledge for the new-comer. It is the class-leader who is to



REV. CHARLES L. GOODELL, PH. D.
Pastor of Hanson Place Church, Brooklyn.

Dr. T. L. Cuyler says: "Hanson Place Church is the flagship at the head of the Methodist squadron, flying the flag of the Cross at the fore and ready for battle." It is the largest church in Methodism, having a membership of over 2,100 Its Sunday-school numbers 1,500. It is a hive of religious activity. It sustains either officially or by its individual members a Chinese Sunday-school, kindergarten, Sunday Breakfast Association, Floating Bethel and Temperance Mission. It has an Epworth League of 500 members splendidly organized. The church building is excellently adapted to church work. The main audience-room seats 1,800 in the pews, and chairs are frequently brought in. It has one of the finest organs in Brooklyn. The chapel seats 1,000 and in the same building is an infant department seating 400, and a large number of class-rooms seating from 40 to 200. The class-meeting is a great feature of this church. The leading men of this church are class-leaders, among them Hon. John French. Twenty-two classes are held every week. A recent count showed 455 in attendance. The pastor has a large class on Tuesday afternoon. In a little more than a year and a half he has received 304 by letter and in full and 175 on probation. He makes 1,100 pastoral calls a year.

answer the question, "What becomes of our probationers?" It is the class-leader who is to know "If any walk disorderly among us and will not be reproved."

3. Spiritual. In order to understand the design of the class-meeting spiritually, we must recall the condition of the Christian world in the matter of religious experience when it arose. Then few believed it possible for one to possess a divine witness of forgiven sin. He was treated as a fanatic who professed positive knowledge that he was accepted of God, and was socially ostracised. Under such circumstances it is not strange that men who were despised and persecuted longed for a place where each could tell his experience in sympathetic ears and sing, —

"What we have seen and felt,
With confidence we tell."

Such was the threefold purpose of the class-meeting. I ask your attention to the *importance* of the work it seeks to do in our time.

Our fathers may have given too much attention to the inward side of religion. It is certain that we give too little attention to that side. All our organizations and institutional methods have relation only to externals. Ours is a heart need. We must *experience* religion. For religious training no means of grace compares with the class-meeting. "Every army wheels to victory or defeat around the drill sergeant." Give us the spiritual drill which the class-meeting may supply, and we will produce an army of Carvossos who can handle the Word of God as a veteran handles his sword. I suppose we are agreed that personal testimony is desirable. See then what opportunity is here presented. The class-meeting has been the cradle of leaders, exhorters, local preachers, and traveling ministers. When the young man was converted he was assigned to a class. A stammering sentence was his first testimony, but practice gave confidence and experience gave ability, and the leader said to the pastor, "That young man ought to be used for the church," and so our leaders and ministers were found out. But for the class-meeting many of us would never have found our way to spiritual usefulness. In conversation with six of our leading preachers in New York it was found that five of them had been converted in the class-meeting and through it had entered the ministry.

The class has been the mightiest aid in the development of the laymen of the church, the utilizing of whose talents has made our church first in numbers among the Lord's hosts. May I give you a little testimony from outside our fold to the value of this means of grace: Henry Ward Beecher once said the greatest thing John Wesley ever gave to the world was the Methodist class-meeting. Mr. Moody testifies that Methodist class-meetings are the best institutions for training young converts the world ever saw. Dr. R. S. Storrs says: "The class-meeting plan is essential to Methodism. It alone can counteract the evils of a changing and transient pastorate. I hope it will never be allowed to suffer decline." But, further than these personal testimonies, other denominations are showing their opinion of our class by adopting its principle. Presbyterians, Baptists, Congregationalists, and many others have their covenant or fellowship meetings which are little else than our class-meeting, and the Society of Christian Endeavor has become through its pledge the mightiest class-meeting the church ever saw.

What is the present attitude of the Methodist Church toward the class-meeting? I answer frankly that I fear it is suffering it to fall into neglect. While the church maintains that it has been the best means of grace to instruct the ignorant, to guide the inexperienced, to comfort the despondent, to restore the fallen and promote the fellowship of believers, very many do not attend it. Is the trouble in the institution itself? If so, in what of its features? Is the trouble with the people? Have they lost spirituality, or is there some change in their outward condition which makes the class less needful to their spiritual comfort and profit than in former times? So far as the people are concerned, it is doubtless true that some have lost their first love and no longer delight to talk of spiritual things. They are ill at ease with godly men and women, for their own hearts condemn them and memory in the hands of conscience is a fearful scourge. Some object that people of refined tastes and thoughtful habit are averse to speaking of their inner life. It is too sacred to be discussed save with the closest friend. Such people have the mistaken notion that the class-meeting is a confessional and therefore stay away. Others object, "I cannot speak

in meeting." Many who say this have a wrong idea of the purpose of such speaking. They think of it as a set address and measure it by logical and rhetorical rules, whereas it should be regarded as the simple testimony of a witness. For such testimony in our courts no education or culture is required — knowledge of the facts only. Gideon Ousley tells how he was called to preach: "The voice said, 'Go preach My Gospel.' 'How can I go? I cannot speak, I am only a child.' 'Do you not know the disease, Gideon?' 'Oh, yes, Lord, I do.' 'And do you know the cure?' 'Indeed I do, Lord, glory be to Thy holy name.' 'Go, then, Gideon, and tell these two things — the disease and the cure. All the rest is nothing but talk.'" Every one should know that speaking in class is not compulsory, but we might find it a joy to speak if we remembered Jesus' words, "Ye are My witnesses." We do not say that all who absent themselves from the class-meeting or who refuse to testify in any of our services are backslidden in heart, but we wish to remind them that it was John's testimony which won Andrew, and Andrew's testimony which won Peter. It was the testimony of witnesses which established Christ's resurrection, and which will bring the ultimate triumph of His kingdom.

The critics who assail the class-meeting as an institution tell us that times have changed. In the multiplication of social functions and humanitarian schemes there is no place for the class-meeting. They are especially severe upon the leaders. These are dry and stereotyped, and we are treated to editorials on "Why don't he Get a New Story?" It is true that there are incompetent leaders, but the dearth of good leaders is quite as much the effect as the cause of the decline of the class-meeting. We have largely ceased to train them. The old class-leaders — men of wide knowledge of character and deep religious experience — have passed away, and we have not filled their places with trained young men and women. Laymen think that most preachers tell them all they know in five years, and often ask a change in less time, but here are leaders who have been in the same class for twenty-five years and giving instruction every week. Is it any wonder that the leader goes over the same ground again and again, especially when we remember that he is absorbed ten hours a day in business matters? It is the pastor's duty to select proper leaders. If he cannot find them, let him train them. A class leader is surely as important a person as a Sunday-school teacher. There are Sunday-school conventions and teachers' meetings without number to fit the teacher intelligently to do his work, but who ever heard of a class-leaders' convention to discuss methods and plans, and, better still, to cry for spiritual anointing? If methods need to be changed, let us change them; but let us bring back the old spiritual power of the class-meeting.

A recent article in the HERALD bemoans the fact that the Wesleyan Church in England and the Methodists in Canada have, like ourselves, made but small additions to membership the past year; and also complains of what we too have felt — great spiritual dearth. Let pastors and people unite to rehabilitate the class-meeting and we shall start again the mightiest spiritual enginery the church has ever known. Revive the class-meeting, use the best methods old and new, and the result will be the greatest revival of the century.

Brooklyn, N. Y.

Some are prodigal in their prayers and hymns and exhortations, but close-handed with their money. Like the tree in the ancient legend, which uttered a moan and bled whenever a twig was broken off, they writhe when forced to give for the glory of God and the salvation of men.— *Monday Club Sermons.*

BE GLAD?

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the fields and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest day,
No stars for the longest night?

Be glad when the world is lonely
And the heart has been bereft?
When of all the loves of the young springtime
Scarcely a friend is left?
Be glad in the desolate valley
After the sunny hills?
When the joy of the morning is far behind
And the gloom its task fulfils?

Ah, yes! for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in Him.

— MARIANNE FARNINGHAM, in *Christian World.*

THE CHURCH SOUTH

PROF. F. M. GRACE.

MOST of the Annual Conferences have now been held, and the sentiment of the church in the case of the Publishing House claim against the Government of the United States has crystallized around the action of the Bishops which proposed to return the money paid to Barbee & Smith on condition that the Senate take affirmative action on the report of their committee alleging the use of deception on the part of the Book Agents in prosecuting the collection of the claim, and the tender has already been made to the president of the Senate. Whether the Senate will find time or seek occasion to take up the report of their committee during the short session is somewhat doubtful, on account of the questions that have sprung out of the war. But at any rate the position of the church has been defined and the action of its agents has been virtually condemned. The loss of the money will not be seriously felt, while the honor of the church will be vindicated; and the good name of Methodism is of more value than great riches.

* *

The action of our late General Conference inaugurating a scheme to raise $1,500,000 at the close of the century as an education fund has been followed by the meeting of the committee appointed by the same Conference whose business it was to correlate our schools and to define the limits of the college curriculum. The fashion has prevailed in the South to dub almost every incipient undertaking to found a school with some high-sounding name, and hence we have one or more so-called colleges or universities in almost every Conference territory. Most of these are unendowed and have but feebly represented the ambitious hopes of their too sanguine founders. It is now proposed to apply the principle of "the survival of the fittest," and to determine by church authority to which of these institutions the new fund about to be raised can be most usefully applied. If a school does not maintain a prescribed course of study, if it does not receive an income of three thousand or more dollars outside tuition fees, and if it does not maintain as many as seven qualified instructors, it is no more to be called a college. As to universities, which are to be professional schools for the use of post-graduates of the colleges, we shall be narrowed down to the Vanderbilt at Nashville.

This action of the Board of Education, if carried out in good faith, will knock down the titles, at least, of several of our high-sounding institutions, and of the forty or more now claimed as church properties not more than a dozen will be able to maintain their rank as colleges. But whether this will aid in the collection of the proposed endowment fund is another question. Many of our most useful schools, and some of the oldest among them, are poor. They have done their work as a work of Christian benevolence, and their professors have been mostly Methodist preachers who have been content to work on a preacher's salary. To disown, or even to discredit, these struggling colleges will scarcely tend to increase the stream of benevolence. If the Century Fund is to be used on the principle of giving to him that hath and taking away from him that hath not even that which he seemeth to have, if it is to make the rich richer and the poor poorer, then we predict that the fund to be raised will not be a popular one. Some large gifts may be influenced by this policy for the endowment of our higher institutions, but the lower schools which must supply the students who aspire to the higher education will have to be included in the scheme of benevolence, or the movement will be a failure. We do not need so much a few highly educated men and women as we want an increasing number of the intelligent, the useful, and the active among our congregations, who shall lead the masses and inspire them to higher efforts.

The stupendous undertaking of the Northern Bishops to raise $20,000 000 as a Century Fund has thrown our moderate proposal quite into the shade. But who doubts the ability of either section of our great church to accomplish its purpose when we feel morally certain that our Wesleyan brethren of Great Britain are going to make up their magnificent contribution of one million pounds? Let all Methodism bend her energies to these great tasks, and by simply doubling our subscriptions for a single year the work will be done. And when it is done there will be realized that greater blessing promised by the prophet, "Bring all your tithes into the storehouse, . . . and see if I will not pour you out a blessing that there shall not be room enough to contain it." "Give and it shall be given unto you."

* *

It will afford pleasure to many friends of Rev. E. N. Price, who resigned the editorship of the *Midland Methodist* on account of the action of the Holston Conference in disapproving his course in the case of Barbee & Smith, to learn that he has been appointed chaplain to the Fourth Tennessee regiment, and that he has gone with his command as part of the army of occupation of the island of Cuba. He is a man of great ability and of unquestioned integrity, and many have felt that his Conference made a great mistake in deposing him.

* *

Not only has the *Midland Methodist* changed hands, but new editors have been appointed for the *Baltimore Christian Advocate*, the *Central Methodist* (Ky.), the *Alabama Advocate*, and the *Texas Advocate*, and a new assistant editor to the *St. Louis Christian Advocate.*

* *

The necrology of the past year includes such men as David Morton, for sixteen years the secretary of our Board of Church Extension; Mark S. Andrews, presiding elder of the Mobile District; and two weeks ago Allen S. Andrews, so long president of the Alabama Southern University. God buries His workmen but carries on His work, and these noble dead are the best fruits of that work of which they were a part. These were all men of connectional fame and frequently members of the General Conference. They died with the harness on, and left nothing to be desired in their life or the manner of their death. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Hiwassee College, Tenn.

THE FAMILY

A NEW LEAF

He came to my desk with a quivering lip —
The lesson was done.
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled —
"Do better now, my child."

I went to the Throne with a quivering soul —
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled —
"Do better now, My child."

— *Anon.*

Thoughts for the Thoughtful

The New Year

"Through the year that opens now,
Guardian of our life be Thou!
When our feet would go astray,
Keep us in the homeward way;
When the night falls dark and chill,
Shine, O Steady Star, until
Safe we reach the open gate
Yonder, where the angels wait."

* * *

Oh, for good records in this auspicious new year! Seize the pen of your own free will, friend, and by grace write noble words in your own experience. Right living is the most commendable thing to be found among men. — *Michigan Christian Advocate.*

* * *

In the new year are many lessons waiting to be learned. Perhaps none of them is more important than the supremacy of duty. This will be the greatest year of our life if it teaches us unflinchingly and unfailingly to do our duty. The young person in whose heart there is a deep passion of loyalty to duty, whether duty be grim and forbidding or beautiful and enticing, is the young person who is surest to win in all the race of life. — *Wellspring.*

* * *

"New Year, what have you brought us,
Gifts for good or ill?"
"Take your choice," he answers,
"Be it as you will.
Sorrows borne with patience
Benisons impart,
But there are no blessings
For a thankless heart."

— *Anon.*

* * *

May it not only be a happy New Year, but, also, a happy Whole Year to each and all of our readers! And this we are sure it will be if we look carefully to our own doings, and less to our feelings and the doings of others. A cheerful, happy spirit, a loving and contented mind, and a hopeful confidence in God and leaning upon Christ, will save us from many an hour of anxious fretting and heartache. Let it be our aim, in this year, to come into a fuller consciousness of the life that is in Jesus and the experience of this life in our own souls, for in that we shall find the solution of every problem, the antidote of every care, and the enlightenment of every darkness. It is in the life of Christ that we must live if we would be happy. — *Christian Work.*

* * *

A day is long enough for God's plan. The sun never sets too soon for His purpose. Each life is long enough for the little part of the world's work allotted to it. This is true even of the infant that lives only an hour, merely coming into this world, smiling its benediction, and flying away. It is true of the child, of the young man or young woman, of him who dies in the maturity of his powers with his hands yet full of unfinished tasks. No one can ever offer as an excuse for an unfinished life-work that the time given to him was too short. It is always long enough, if only every moment of it be filled with simple faithfulness. To have our work completed at the end, we must do it while the day lasts, for there will be no opportunity afterward. If we are living earnestly, we shall live all the time under the pressure of the consciousness that the time is short. We must not waste nor lose a moment. Soon it will be night, when we cannot work. — *J. R. Miller, D. D.*

* * *

Every day let us renew the consecration to God's service; every day let us, in His strength, pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from anything that may displease Him. . . . He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through that day's work; and tomorrow, and tomorrow, and tomorrow, through years of long tomorrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust! that can thus confidingly say, "This hour is mine with its present duty, the rest is God's, and when it comes, His presence will come with it." — *Madame Guyon.*

* * *

What may be in store for us during this open year of grace is known only to the Omniscient. In the magnificent mansion of a New York millionaire a superb Gobelin tapestry hangs suspended across the entrance to the ground hall, and a servant raises it for each guest to enter. So across the future swings that mighty sail which the Divine Hand only lifts for each successive footstep in our lives. Let us not ask to see the distant scene — "One step enough for me." The wealth or the health of today may turn into sickness or poverty tomorrow, bright plans may be shattered and bright faces turn to paleness and ashes, but God lives and reigns behind the tapestry, and it is woven with the glorious record of His promises and His wise providences. Jesus offers to be with us through every hour of the next year. Do not take your eye from Him a moment. Sir Joshua Reynolds used to say, "I only look at the best pictures; a bad one spoils my eye." The more we look at Jesus the more shall we look like Jesus. Duties will come to us one by one; opportunities to help others and to save souls are coming to us this year; strength and grace will come with them if we pray aright and work with God. No backward look, my brother, and no backward steps! Let your eyes look right on, until the last step brings you to the gates of pearl and the conqueror's crown.

"Lift your eye, Christian!
Jesus is o'er thee.
Run the race, Christian!
Look straight before thee.
Onward and upward still
Be thine endeavor,
Thy rest in eternity
Rolls on forever."

— *Theodore L. Cuyler. D. D.*

* * *

I stand in the solemn cathedral, with its multitude of chapels, its soaring columns, its interlacing arches, its gorgeous windows, its gloom and glory. Awe falls on my soul as I remember the prayers, the anthems, the aspirations, which have gone up in this place to God. But no such fear and awe falls on us as when we witness the struggles of a human soul. Then we say: "One stands here greater than the temple!" "This is none other than the house of God and the gate of heaven." There is nothing so interesting to man as man. That is why we read novels, forgetting that no such romances were ever invented as exist by our side in human lives. This will be a happy year if we learn in it to find a new interest in our fellow-men. But for such a work we need a higher inspiration than that of human genius. We must be led by the Spirit. What a peace comes to us when we realize that there is such an inspiration always waiting for us; that we need only to consent to be led, and we shall have given us what to think and say and do. Then we are ready for all occasions; then no duty is too hard, for we have a well of water within the soul perpetually flowing — a guidance and influence sufficient for all things. Let us remember that we are never asked to do a duty but that power will be given us with which to do it. This year let us grow in grace. Let us lean more and more on this inward inspiration. Let us be sure that this comfort, this light, this guidance, this strength and peace, may always be ours. — *James Freeman Clarke.*

* * *

A welcome give to the dawning year,
As it opens to us once more!
What does it hold —
Silver or gold?
What treasure has it in store?

To the dawning year a carol sing,
Of the Love that casteth out fear!
Whate'er it be,
'Tis Heaven's decree,
God grant a happy New Year!

— *A. Lea.*

UNDER HIS WINGS

MRS. NATHAN GILBERT CHENEY.

A WESTERN-BOUND limited express train was flashing like a comet through the early dusk of a cloudy December day. Many hours before, the rocky pastures and rambling gray stone walls and friendly hills of dear New England had been left behind, the broad valley of the Mohawk with its populous cities had vanished like a dream, and now, on either side of the track, stretched the level, snow-covered fields of Ohio, bounded by long zigzagging lines of rail-fences that stood out in bold relief against the white earth.

A mother pressed her cheek against the car window, and peered out into the swiftly gathering night, and across her heart swept an agony of longing. She had left her precious little daughter for the first time since the baby form was laid four years before by the hand of Love Divine in her welcoming arms. The child was safely sheltered this night with loving grandparents, beguiled by new toys, and lacking nothing of care or comfort; but it was her bedtime now, and oh, the miles lengthening between with every turn of the hurrying wheels!

How vast this area of strange, unhomelike country!

"She's going to bed now!" said the mother, turning a pair of brimming eyes toward her husband, who sat opposite to her in the sleeper.

"'Boo!'" said he, cheerily, imitating the merry voice of their darling in her usual evening frolic.

"Don't, John, I cannot bear it!" cried the mother, softly, burying her face in the pillow beside her. Amid the roar and rush of the train she could hear a little voice, —

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight;
In the darkness be Thou near me,
Keep me safe till morning light!"

The father was apparently studying

his watch which he had not altered from Eastern time, but a light not born of mental arithmetic crept over his face. He leaned forward, laying one hand kindly on his wife's arm.

"Agnes," said he, "do you remember that in the Holy of Holies 'the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall, and their wings touched one another?' They covered all the place, dear."

There were a few moments of silence, and then the wife lifted her face and smiled, for the pain had left her heart.

"I thank you, John!" she said. "You have comforted me. 'In the secret of His tabernacle' He has hidden us, and His wings are wide enough to cover us all, the home-folks and us too!"

Bridgeport, Conn.

BY THE FIRESIDE

JENNY BURR.

Beneath the steel-gray heaven's icy frown,
And on the bare, bleak, songless world, from town
So far remote, how swiftly darken down
The winter evenings! Yet we love the drear
Austerity which brings our Christmas dear
Delight, and all the homely household cheer.
Oh, blithe and merry is the frozen earth
To them who sit beside the well-loved hearth.
The heart's content knows neither dark nor dearth.

Sheffield, Mass.

PREPARING THE WAY

MRS. O. W. SCOTT.

ELIZABETH had run away from school to find her "mental balance" she assured herself.

"Seems to me you look kind of run down," Mr. Simeon Goldthwaite said, as he met her at the small country station.

"No, Uncle Simeon, it's just the other way. Haven't you ever wound your watch so tight that you had to give it a shake to set it going?"

"Yes, I have," and he remained silent a moment to get the full force of the illustration. "I guess you're right. These schools 're hard on the mainspring."

Elizabeth settled back in the sleigh restfully. She had never been in the real country in midwinter before, although a portion of more than one summer vacation had been spent with this kind Uncle Simeon. His home was only twenty miles from Hawthorne where she was a pupil in the famous Hawthorne School, while her own was in another State several hundred miles away. When the invitation came to spend the latter part of Christmas week and New Year's at the farm-house, her first sensation was a shiver. Then she had said: "What do I care for the cold? I'm freezing inside here, and a few frostbites outside will only be a counter-irritant."

But there was little danger of freezing in Uncle Simeon's sleigh with a foxskin robe tucked around her and Aunt Agatha's big shawl over her warm jacket. The December air was a clear bracing cold, the snow was packed and crusted on either side of the roadway, and Doll, the good gray horse, trotted just fast enough to keep the sleigh-bells jingling with a monotonous and restful sweetness. Her world of duties and perplexities was leagues behind. This new world with its wide reaches of pure white, untrodden fields, its circling mountains clear-cut against the blue-gray sky, its lines of forest with their indescribable shades of coloring — this world was a delightful surprise. Slowly she disentangled her thoughts from this fascinating outlook and brought them back to her uncle's words.

"I ought not to let you think I've been studying too hard," she said. "I've been a naughty girl, and my heart aches. I'm all out of sorts with myself — that's the trouble."

"Sho! You don't mean to say! I never thought you was naughty. You come of a steady-going race," and he gave her a quick glance over his fur collar as if to read her face.

"Oh, I haven't been 'cutting up,' Uncle Simeon, but I've — had trouble — with my very, very dearest girl friend, and — we don't speak to each other." The last words were almost a sob.

Simeon Goldthwait had been a class-leader for many years, and had learned to read the inner life of old and young in his small circle. It is a great gift — that of genuine, unselfish sympathy with other people, but this simple-hearted man had received it, and used it with reverence.

"Well, now, 'Lizbeth, I dare say 'twas some small affair to start with."

"Oh, yes — yes, it was! Alice and I were rivals in class work, but we loved each other dearly until — she threw a suspicion upon me, Uncle Simeon; a suspicion that I was unfair and untrue. I could have forgiven her, but right away she grew cold and distant, and she hasn't spoken to me for three months." Elizabeth paused to control her voice and then went on: "It is affecting all the girls. They take sides, and Alice is so bright and winning that they follow her. But I don't care so much for that — it is her friendship I miss. But she doesn't seem to care at all."

"You can't be sure how that is, for no two bear trials alike. But 'pears to me, 'Lizbeth, I wouldn't let it run on like this much longer. Why don't you speak yourself?"

"I'm not at fault, Uncle Simeon, and she is. She ought to come to me."

"'Tain't right not to speak, though. Right over there lives a man and his wife that haven't spoke to one another for five years;" and Mr. Goldthwaite pointed with his whip to a small brown farm-house, its windows blazing with splendor reflected from the sunset.

"Why, how strange! Did you say they were married people?"

"Yes, and growing old. They had trouble over some money, and she declared she'd never speak to him till he told her what he'd done with her butter money. Well, he wouldn't, so there they've lived — both church members, too — all these years."

"How do they manage when they want to tell each other about work, and such things?" Elizabeth asked, full of interest.

"Oh, they had their youngest son till he left home to set up for himself. Then they took a town's-poor girl, and when she was gone to school Mis' Abbott would tell the cat what she wanted. I was in there one day and she says, 'Tabby, I s'pose you know the pump needs fixing. If it ain't done the water'll freeze.' And Abbott says, 'All right, Tab.'"

Elizabeth laughed. "Oh, how foolish!"

"Terrible! Well, I've talked to 'em, and this year I says to him, 'Now, Abbott,' I says, 'you're growing old, and here 'tis Christmas week and the year 'most gone. Why don't you just settle old difficulties and begin the new year right? You know and I know,' says I, 'that you bought land with that money. Why don't you tell her so?' 'Oh, she suspicioned me,' says he. 'She'd ought to know I'd take good care of the money.' Then I told him that when a woman worked hard all summer to earn money she'd a right to know where it went to. But I couldn't move him. And now Christmas week's going fast, and if they don't get reconciled before New Year it'll go on twelve months longer."

"What makes you think so, Uncle Simeon?"

"Well," and he began to make crosses upon the snow with his long whip, "because it's the fitting time to wipe out old scores and begin over again; because the forgiving-time comes just before the good-resolution time. Didn't you ever think of it? When I think of that Baby over in Bethlehem and all those angels singing about peace, I wonder we don't learn the lesson faster. 'Peace on earth' doesn't mean just betwixt nation and nation, but betwixt families and friends first of all. We'd ought to bring our grudges and our enmities right to the manger and let the Baby put His hand upon them. You can't hold spite when you're looking into a cradle. That's the lesson I get every Christmas. Old Isaiah speaks about a Child leading us, and so I say, 'Lead on, little Child!' And everything in me that's like a wolf or a lion or a leopard or a poison reptile seems to die. Then comes Christmas week — time to write letters or go to see the ones that don't like you; and then comes New Year's, and there you are, all ready to make good resolutions."

"But if I make them I break them," sighed Elizabeth.

"It's likely, it's *very* likely; but that's the only way to climb, sure's you live. You can't afford to throw away a ladder when you break a rung. Put in another and go ahead. But here we be, and I'll warrant your Aunt Agatha's got a supper that'll make you laugh."

That night, after Elizabeth was snugly tucked between the blankets and half buried in Aunt Agatha's best feather bed, she heard a tapping at her door.

"'Lizbeth," said her uncle, "your aunt and I have been summoned to Mr. Abbott's. They think she's got a stroke. We may be gone all night, but don't you be a mite afraid, for we'll lock the door and take the key."

Elizabeth's first impulse was to spring

up and follow them, but the next was to stay in the nest, even though the loneliness was dreadful to contemplate. She heard the front door close, and the light from their lantern flickered for a moment across her window. Then an intense stillness settled over everything.

"Oh, I hope she won't die before they speak," she whispered to herself. "How dreadful that would be! What if Alice had had a stroke? Wouldn't I just kiss her and cry over her and forgive everything — *everything?* I couldn't bear it. I'll write tomorrow morning and tell her I love her. There! I feel better already. I *do* love her, and I love everybody. I'm glad Uncle Simeon called Christmas 'the forgiving time.' I'm glad there was a little Child who brought peace, and I love Him tonight."

The sudden happiness which filled her heart, driving out the pride and jealousy and bitterness of three long months, gave her a sweet sense of companionship and comfort; and she went to sleep like a child who has just found its mother.

The morning sun was shining, her uncle and aunt had returned, and breakfast was nearly ready, when she dressed and ran downstairs.

"Did they speak? Is she alive?" were her first questions.

Her uncle knew why such interest was felt in strangers, and hastened to answer: "At first we didn't know as she'd recover, but we did the best we could, and by 'n' by the doctor got there. But before he come Abbott leaned over the bed, and says he very slow and distinct: '*I paid that butter money towards the hill pastur*, Ulorinda.' And she sensed it. She made a desperate effort to speak, and says she, 'John.' That was all, but it showed" —

At this point Uncle Simeon turned to the window and looked out toward his neighbor's in silence.

"The Lord was good to give 'em a chance to speak together again," chirped Aunt Agatha, as she placed the coffee pot on the table.

As soon as possible after breakfast Elizabeth sat down at her uncle's desk in one corner of the spacious kitchen and wrote a long letter to Alice. It was such a letter as she might have written from the planet Mars if she had been visiting that mysterious orb, for she felt possessed of "another world's spirit." It was a true girl's letter, full of adjectives and exclamation points, but had she written it sitting beside the manger-cradle, it could have breathed no less selfish affection.

"One day more in this year; then, will it be 'Happy New Year' for me?" she asked herself again and again as she devoted herself outwardly to her friends. Her uncle knew she had written and guessed her anxiety.

"Whatever happens, you've prepared the way, 'Lizbeth," said he. "I don't believe anybody has a *real* happy new year unless he 'casts up a highway and gathers out the stones.'"

The answer came on New Year's morning. A youth rode from the village on purpose to bring it, for it bore a special delivery stamp. He had never seen one before, and waited until Elizabeth tore it off for him. She read the first words and broke down, laughing and crying hysterically.

"Well, well, well!" ejaculated Uncle Simeon; "if she's gone back on you" —

"No, no!" Elizabeth sobbed; "she hasn't. I'm crying because I'm so happy. Read it and you'll see."

He picked up the letter. It was written "vertically" and he was not acquainted with that style of penmanship; but he soon made out: "My precious, precious Elizabeth: Forgive me, forgive me. I was to blame, and I've been so unhappy. I shall tell all the girls how wicked I was to let those words go uncorrected when I saw they were being taken in earnest. They were only spoken in jest at first, but my proud, stubborn heart wouldn't confess. How *could* you write first when you weren't at fault? Will I 'begin all over again?' *Won't* I? For the first time in months I look forward to a Happy New Year."

"That's the talk," said Uncle Simeon, pausing to wipe his eyes. "You had your forgiving time, and now you've got your Happy New Year."

Brockton, Mass.

COMING OF THE YEAR

First comes the crescent moon;
The golden stars
Are with us all night long.
The crimson bars
Deepen, and stretch across
The eastern sky —
The old is passed away,
The new is nigh.

We know not what a day
Avails to bring,
Nor what the winter hides
From eyes of spring.
He is a seer most bold
Who dares forthtell
A "year's events, but this —
All shall be well."

So much at least we know,
Since God rules all —
The sunshine and the rain,
The calm, the squall,
The pleasure and the pain,
Fights lost or won,
God rules the world for love;
His will be done.

And you and I, and all,
Have naught to fear,
Christ will abide with us
Throughout the year;
Fair are the summer flowers
And winter snow,
And some good every day
We each shall know.

Come to us, glad young year,
As thou art sent;
We shall be much enriched
Ere thou be spent;
God ladens thee with gifts
For us to take,
Shall we not welcome all
For His love's sake?

— MARIANNE FARNINGHAM, in *Christian World*.

There is an instrument called an Æolian harp, which is silent till placed where the wind can blow upon it; then its strings give forth sweet music. Your Bible will be silent to you till the breath of God blows upon it; then it will be the music of the gospel to you. Old legends say that when the rising sun shone upon the statue of Memnon, in Egypt, the figure uttered tuneful sounds. So when the sun of the Holy Spirit shines upon the pages of your Bible, God will send forth thence His voice, yea, and that a mighty voice. "Who hath ears to hear, let him hear." — *Rev. H. J. W. Buxton.*

HOME MISSION NOTES

— The annual meeting of the Woman's Home Missionary Society in Minneapolis was one of the most inspiring in the history of the Society.

— The receipts of the W. H. M. S., as reported at the annual meeting by Mrs. D. L. Williams, treasurer, were above $135,000.

— The Marcy Home in Chicago, a monument to the faith and love of Mrs. E. E. Marcy, of Evanston, Ill., is doing grand work among the poor of the city.

— Mrs. E. L. Rust, the first and only corresponding secretary of the W. H. M. S., was happily able to be in her place this year, and was honored with a unanimous re-election to her office.

— The entire board of officers of the W. H. M. S. were re-elected, which plainly indicates that this Society knows how good and wise a thing it is to let well enough alone!

— The number of general organizers for the W. H. M. S. has been increased from three to seven. Reports of organizers and Conference secretaries in almost every case showed marked increase in zeal and intelligence.

— Rev. C. A. Moya and his capable wife are laboring in the interests of the Cubans at Key West, Fla., to good purpose. They greatly desire and need a second-hand printing-press, not only that they may teach a useful industry to the boys of the mission, but also that they may print helpful tracts for use in the work.

— The president of Bennett Academy, Clarkson, Miss., which the W. H. M. S. is carrying on for the education of whites, reports that not only the Home, but all the other buildings are filled to overflowing, and that students are arriving daily, only to be turned away, to the grief of both pupils and teachers. The president says: "With suitable buildings we could make this the best school of its class in the South."

— The next annual meeting of the W. H. M. S. will be held in Christ Church, Pittsburg, Pa. Invitations were also received from New York and Chicago. The Methodist women of our cities are recognizing the fact that the entertaining of this convention means much in increased local interest in the cause.

— Mothers' Jewels Home, York, Nebraska, had a fine exhibit at the Trans-Continental Exposition. This, the oldest of the orphanages under the care of the W. H. M. S., is beginning to see some good fruit of its abundant labors. Two of its girls are studying to become nurse deaconesses, and many of its older graduates are doing excellent work in the world.

BOYS AND GIRLS

MR. AND MRS. SANTA CLAUS

On the Day after Christmas

[Santa Claus in bed; Mrs. Santa Claus seated at his side, mending his coat.]

MRS. S. C. — Why, Santa, that must have been a bad chimney, to catch and tear such a hole as this. I should think people might keep their chimneys in better repair; especially so near Christmas time.

Mr. S. C. — Yes, some people are very careless. That's how I came to lame Prancer, my very best reindeer.

Mrs. S. C. — You're very tired, aren't you, dear? I declare! your work is too much for any man to do alone. Next

year I believe I shall positively forbid your going out at Christmas time.

Mr. S. C. — Oh, no, my dear; we couldn't disappoint the children, you know!

[Door opens; heavy mail bag is thrown in.]

Mrs. S. C. — Here comes the mail. There seems to be a good deal of it, as there usually is the day after Christmas. Read the letters to me, Santa; I want to know how the children enjoyed their presents.

Mr. S. C. — Well, here's the first one: "To Santa Claus: Why did you send me a fascinator with a blue ribbon, when I told you all the time that I wanted a pink one? Mary's is ever so much more stylish than mine, too. Annie Smith."

Mrs. S. C. — Well, I wouldn't bother to send her a fascinator with any ribbon at all in it next year.

Mr. S. C. — Here's another letter: "Santa Claus: That music-box you sent me wasn't any account. It is broken already. It won't stand thumping, and it didn't play but three tunes, anyway. I wish you'd take it back and get me a better one. John Brown."

Mrs. S. C. — I guess that music-box went to the wrong place.

Mr. S. C. — I guess it did. I've a mind to take it back and keep it myself. Now let's try this one: "For Santa Claus: Why didn't you bring me something nicer than a velocipede? When people are ten years old, and other boys have bicycles, do you suppose they're going to be seen wheeling around such trundle-bed trash? James Tucker."

Mrs. S. C. — I'd give him a rattle next time. Dear me, Santa, can't you find any decent letters at all?

Mr. S. C. — Perhaps this one will be more encouraging: "Santa Claus, Dear Sir: Please do not send our son, grandson and nephew any more tin horns. Respectfully, his mother, grandmother and aunt."

Mrs. S. C. — O Santa, Santa, don't read any more of those abominable letters! Didn't *anybody* write and thank you for all the pains and trouble you took? They're selfish and greedy people, that's what they are!

Mr. S. C. — Wait a minute, my dear. Here's one I want to read to you. Though it isn't written or spelled very well, it's the sweetest, dearest, best letter I ever got: "Dear old Santa: You *did* get to our house, didn't you? I was afraid you wouldn't; most people think it's too far. I hope it wasn't too much trouble; thank you ever so much for the lovely present you left me. It keeps me warm at night, and plays and sings to me all day. When my knee is worse, it keeps me from thinking about the pain. I've always wanted one, but I never s'posed I'd have one for my very own. It's the loveliest Christmas I ever did have. I hope you and Mrs. Santa are well. Good-by, dear Santa. Lots of love from your little friend, Mary Serviss."

Mrs. S. C. — Why, Santa, what did you bring the child?

Mr. S. C. — Only a forlorn, starved little pussy cat that I found in the street.

Mrs. S. C. (wiping her eyes) — Bless her little heart!

Mr. S. C. — I've a great notion to take this letter down to Annie Smith, James Tucker and John Brown, and then may be they will be ashamed of themselves. They live not so very far from her, on the same street, and perhaps they will do something for her next Christmas. If they will try it, I am sure there will be a happier Christmas all around. — *School Journal.*

THE NEW YEAR

The clock struck twelve in the tall church tower,
And the Old Year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill
Came the youngest child of Time,
With a gay little bow and a merry laugh,
And a voice like bells a-chime,
Challenging frost and rime.

He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him
And gave him greetings dear,
The beautiful young New Year.

"You must bring us better days," they said,
"The Old Year was a cheat."
Which I think was mean when the year was dead;
Such fate do dead years meet,
To be spurned by scornful feet!

"I bring you the best a year can bring,"
The new-comer stoutly spake,
"The chance of work, the gift of trust,
And the bread of love to break,
If but my gifts you'll take!"

The noblest thing a year can lay
In the lap of you or me,
The brave New Year has brought this day,
It is Opportunity,
Which the wise are quick to see.

— MARGARET E. SANGSTER, in *Harper's Round Table.*

THE NEW YEAR'S CALL OF ANNABEL LEE SUSAN

ANNIE HAMILTON DONNELL.

AUDREY was feeling "blue in his mind." It was hard to be sick on New Year's Day, but that was nothing to having your father and mother away off in Florida (and you only eight years old, you know). That was a good deal worse than the measles. Audrey could not help remembering last New Year's Day.

"*Mamma* was sick then, so she couldn't receive calls, you know," he said to grandma in his homesick little voice, "but papa put out a basket, and it was lots of fun to keep going out to see how many folks had called. The basket was tied on the door-bell, you know, and the folks put in their cards. Mamma let me go out and look every hour. She didn't think 'twas polite to watch out the window."

"Yes, dearie," grandma said, cheerfully. Then she had one of her beautiful inspirations. Grandpa said grandma's "beautiful inspirations" grew as thick as blueberries in haying-time.

"How would you like to put out a basket, dearie?" grandma said.

"Oh, truly could I, grandma? An' get folks' cards in it?"

"Truly; I don't see why not. I'll go right off and hunt up a pretty basket now. We'll tie it to the brass knocker on the side door."

So for awhile Audrey forgot how very far away Florida was, and how long it took to get over the measles. The dreary view out of the window, with only Annabel Lee Susan in it, pecking round after a frozen worm, actually began to look quite pleasant.

Grandpa brought in the basket every hour for Audrey to see the "folks'" cards. They were such funny cards! Of course Audrey knew they were jokes, but that was all the more fun. There was Mrs. John Brown's card, and Queen Victoria's, and The Girl I Left Behind Me's. There was Mrs. Noah's, with "The Ark" down in one corner where mamma put "The Terraces," on her cards, and there was a very queer one with strange characters on it that grandpa had to translate.

"That must be in Greek — it's all Greek to me!" he said gravely. "Oh, I see! —m—m—m—m— The Queen of the Cannibal Islands — there you have it."

But the funniest card of all came late in the afternoon, when Audrey had given them up. Grandpa brought it in, in the pretty little basket, and how his eyes were twinkling. It was a surprise to grandpa, too.

"A lady left this card just now," he said. "I saw her going away. She was making a good deal of noise and seemed to feel very proud of herself."

Audrey gave one look into the basket, and then how he laughed!

"Annabel Lee Susan! Annabel Lee Susan!" he shouted, "*She* made a call on me!"

For there in the pretty little basket lay a beautiful golden-brown bantam's egg.

Kent's Hill, Me.



Said a maid of high station,
There's no "lord of creation"
Can withstand a perfect cuisine;
So with table choice laden
This charming young maiden
Laid siege, with result above seen—
Her mother'd endowed her
With Cleveland's pure powder,
And soon she will reign as a queen.

THE SUNDAY SCHOOL

First Quarter Lesson III

SUNDAY, JANUARY 15, 1899.

JOHN 2: 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST'S FIRST MIRACLE

I Preliminary

1. GOLDEN TEXT: *And his disciples believed on him.* — John 2: 11.

2. DATE: A. D. 27; February or March; a few days after our last lesson.

3. PLACE: Cana of Galilee, not far from Nazareth.

4. HOME READINGS: *Monday* — John 2: 1-11. *Tuesday* — Mark 7: 1-9. *Wednesday* — Luke 7: 16-23. *Thursday* — John 10: 31-42. *Friday* — Luke 24: 13-18, 25-32. *Saturday* — Rev. 3: 14-21. *Sunday* — John 16: 25-33.

II Introductory

The scene of our lesson today is a social gathering of the most joyous kind, the festivities of an Eastern wedding, which our Lord attended, and at which He confirmed the faith of His disciples by working His first miracle. It was toward evening, apparently, when Jesus arrived. His mother had preceded Him. The bridegroom, it seems probable, was a kinsman. The festivities were in satisfactory progress when, suddenly, a mortifying discovery was made: The wine was running short. To avert such a disgrace Mary found instant hope in the thought of her Son. Surely, the time for His manifestation, for which she had waited for thirty long years, had now come. He had already gathered followers. It was quite in accordance with Jewish notions that guests should contribute to festivities like these. A vision of what He might do if only He knew the facts in the case, mingled, perhaps, with a grain or two of maternal complacency, led her to go to Him and say significantly, "They have no wine." Her suggestion was met with something of the sternness with which He had repelled satanic solicitation in His recent sojourn in the wilderness. As far back as His twelfth year He had reminded His mother that His Father's business took precedence of filial obligations; and He reminds her now, by calling her not "mother" but "woman," that the earthly tie, precious as it was to both, must cease its influence. His Father alone can give the signal. Till then His "hour" had not come.

It seemed to come, however, just as soon as He had thus subordinated all fleshly claims upon His actions. The signal from on high was apparently given. Mary told the servants to obey His orders. He directed them to fill with water the six large earthen jars in the outer court, used for purifying purposes. They complied, filling them to the brim. Then, without delay, and with no parade of power, He bade them "draw," and carry to "the ruler of the feast," that he might sample it and distribute it to the guests. They obeyed, and drew forth, not water, but wine. So choice was its flavor when "the ruler" tasted it that he commended it aloud, jocularly telling the bridegroom that he had reversed the usual order in serving the best wine last. This astounding display of power was the first in the series of "signs" which manifested the glory of the Son and confirmed the faith of His disciples.

III Expository

1. **And the third day** — from the call of Philip, mentioned in chapter 1: 43, the day on which Jesus started for Galilee. The second day also was spent on the road; and towards the close of the third day, on Wednesday probably, He arrived with the five disciples at Nazareth (about 70 miles from the Jordan ford); thence on to Cana, whither Mary had already gone. **A marriage** — a rite held in the highest honor by the Jews, and celebrated with great enthusiasm and display. The feast was often prolonged seven days, and a graphic picture of a part of the ceremony is given in the parable of the Virgins. **Cana of Galilee** — mentioned only by John; its locality disputed; may be identified with Kefr Kenna, four or five miles northeast of Nazareth, or with Kanet-el-Jelil, about twice that distance further north. **The mother of Jesus was there.** — St. John never calls her by name, and never directly mentions either his brother James or himself. Because of this habitual reticence, and of an old tradition approved by Jerome and adopted by the Mahometans, some suppose that "the beloved disciple" was the bridegroom on this occasion. Others think that some relative or member of our Lord's family, possibly a son of Alphæus, was the happy man, and thus account for the presence of Mary and her exercise of authority on this occasion. From the utter silence of the Evangelists concerning Joseph after the visit of Jesus to Jerusalem at the age of twelve, it is believed that he was no longer among the living.

2. **And both Jesus was called** (R. V., "bidden"). — Blessed are those feasts at which Jesus is welcomed, and unhallowed those enjoyments to which He is not invited! Jesus generally went where He was bidden, whether to a sick bed or a dinner party. No scene of life was left unvisited where there was a joy to sanctify or a grief to heal. He here shows by His presence that "marriage is honorable," and that the teaching which forbids it is a heresy (1 Tim. 4: 3); that moukish asceticism has no sympathy from Him; and that Christianity is to leaven mankind by mingling with the lump, and not remaining distinct from it.

Jesus wore no leathern girdle, practiced no rigid austerities, like the Baptist (Matt. 11: 18, 19), lived among men and taught them, counting nothing unclean; and whether His pulpit was a hill-top or a boat's deck, beside a well or on a couch at Pharisee Simon's table, it mattered not, if only He could reach the hearts of men, and save the lost. Like its Founder, Christianity should be nobly free, neglecting neither the city's slums, nor the city's palaces, at home alike at feast or funeral, uttering its persuasive truths to every class on every occasion, and working results greater than miracles (W. O. H.).

3. **And when they wanted wine** (R. V., "and when the wine failed"). — For the wine to run short at a wedding was regarded as a stinging disgrace. That it should fail now may have been due to the unexpected addition of Christ's disciples to the guests, and their inability (coming from a long distance) to bring a contribution of wine with them. **Mother of Jesus saith . . . no wine.** — The mother's motive in thus speaking has been the subject of much speculation. Some see in it a foolish maternal pride, craving a miracle simply that *her* Son might have the honor; others discover a kind consideration for the host's feelings; many imagine that Jesus had done extraordinary things privately before this, and that His mother had found in Him a wise counsellor in times of exigency, and therefore appeals to Him now. Without doubt there was a mixture of fond, selfish feelings in her views, and she was thus led to suggest a miracle as a means to supply a need, to repay hospitality, and to glorify her Son before men. But He whom Satan could not tempt to turn stones into bread, must not be tempted by His mother.

4. **Woman** — respectful, but not filial; a title for "the queenliest," and so used in the classics, but to the mother's heart the point of the predicted sword (Luke 2: 35); also spoken on the Cross and to the Magdalene. **What have I to do with thee?** — literally, "What to Me and thee?" This was a colloquial expression much used, and its tone of utterance determined its meaning. Jesus probably gave a tender but firm accent to these words (which resented interference), and His mother understood that she must no longer assume to hasten or otherwise control His movements. There is no Mariolatry taught here. See also Matt. 12: 46 50. **Mine hour is not yet come.** — Every event in Jesus' life had its "hour" — an hour regulated by unerring wisdom. Everything was done at the time it should be done; and hence our Lord was never in haste, and never had occasion to fret over a neglected duty. There was no compulsion, no drudgery; He freely did His Father's will at the moment. Some suppose from Mary's next words that Jesus emphasized "not yet," and thereby implied that the miracle would be wrought when the time came. On another occasion (7: 8) when His brethren urged Him to go with them to the feast at Jerusalem, His hour had not come; but it came shortly, and He went.

5. **Whatsoever he saith,** etc. — Mary's meekness shines conspicuously here. She makes no reply to her Son's reproof, but turns to the servants, and bids them obey His orders. If no mother was ever so happy or blessed as Mary, none ever suffered more from the exigencies which such a relation brought about.

6. **There were set there** — at the entrance, or in the outer court, of the house; these words show the minute knowledge of an eye-witness. **Six waterpots of stone** — not wine jars; and, from being so constantly used for purification, excluding the idea of any collusion. **Containing two or three firkins apiece.** — Reckoning the "firkin" at

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nine gallons, each stone jar would contain from eighteen to twenty-seven gallons.

6. **Fill the waterpots with water.** — Water was put in to the brim, as all could see; and wine was drawn out. Water is an ingredient of wine, but water is not wine, and never becomes wine by any process of nature. Olshausen's (or Augustine's) "acceleration hypothesis" — that the conversion of water into wine, which usually occupies a year, was effected on this occasion in a moment — is neither scientific nor true. Nature demands for every gallon of wine she makes a third of a pound of carbon. Wine, therefore, can never result from *mere* water. How the water became wine at this feast — how one substance became another of different properties — is simply incomprehensible. We call such phenomena which no known law of nature can account for, "miracles." Any attempt to explain them is idle. Being above nature they are wholly inexplicable; they appeal not to reason, but to faith. Any attempt to explain them away is nugatory; they stand upon the same bases as other well-attested facts. That Jesus had power to produce them, will be questioned by no one who accepts the statements in the first chapter of this Gospel. That those He wrought were always beneficent or instructive, never selfish in their purpose, never wrought for mere parade, is evident to the most careless scrutiny.

7. **Draw out now.** — As no delay is indicated between the filling and the drawing out, the change from water to wine must have been effected instantly. *Lympha pudica Deum vidit et erubuit*, as Crashaw says: "The modest water saw its God and *blushed*." Some contend that no more wine was made than was drawn; just enough to supply the want, and no more. But why, then, the twelve baskets of fragments after the thousands had been fed? Why the immense draught of fishes, breaking the nets and swamping the boats? Why was not the supply regulated by the demand in these cases? Bear unto the governor (R. V., "the ruler") — either a village professional or a guest selected for the purpose.

9. **When the ruler . . . tasted.** — Says Schaff: "Here the Romish argument in favor of transubstantiation, drawn from this miracle, breaks down. The water had been made wine in form as well as in substance; it looked like wine, and tasted like the best of wine; but the pretended change of bread and wine in the Eucharist contradicts all the senses and is a complete delusion." The water that was made wine — R. V., "the water now become wine." Called . . . bridegroom — spoke to him aloud across the room.

10. **Every man at the beginning** — R. V., "every man setteth on first the good wine;" the opinion of a professional. When the men have well drunk — R. V., "have drunk freely;" or, more exactly, "when they are drunk." There is no indication that the ruler is referring to the present occasion. Then that which is worse — after their sense becomes blunted or palled, so that the guests cannot detect the deterioration in quality. Kept the good wine until now — a parable of the way Christ always acts — not giving the best first, but reserving His choicer blessings till the feast of love has progressed.

11. **This beginning of miracles** — R. V., "this beginning of his signs." This was the first, and its effects are apparent: It confirmed the faith of the disciples; it revealed the glory of the incarnate Logos, and His lordship over nature; it showed that Christ's ministry was to be one of joy, mercy and peace (compare the first miracle of Moses — turning water into blood — with the first of Jesus); it was done at a marriage, and while it adorned and Christianized that solemn rite it foreshadowed that mystical union of Christ with His followers which is to have its full consummation, not on earth, but at the marriage-supper of the Lamb.

IV Inferential

1. We ought never to go where we cannot take Jesus with us.

2. Jesus sanctifies social and domestic life. Upon all pure enjoyments our Lord smiles. His disciples had been the followers of the ascetic John; they found a different Master in Jesus. "He changed the Old Testament water jars of purification into the New Testament jars of wine and gladness."

3. "Jesus lets no man come to shame who waits for Him" (Cramer).

4. Earthly relationships — even the closest and dearest — must be subordinated to the Divine will.

5. "Jesus is often better than His words — never worse" (Henry).

6. He who waits on God and for God never makes haste.

7. There is no stint in Christ's gifts.

8. Faith is weak at the first. Christians start as "babes."

V Illustrative

As to the kind of wine here made, whether fermented or unfermented, there has been much discussion. It is plain that wine of some sort was made. It is certain that the wine was pure, not "fortified" by the addition of distilled spirits, or compounded with poisonous drugs. In the absence of decisive testimony it is, to say the least, highly probable that of the two kinds (or conditions) of wine, Jesus would make the milder: 1, because the simple juice, either natural, or boiled for preservation, is generally preferred to the more stimulating product in wine-growing countries; 2, because it is an exhilarant, and would therefore answer the purpose; 3, because Jesus knew the interdicts of Scripture (Prov. 20: 1; 23: 29-35), and the terrible evils of drunkenness, and would hardly sanction by a miracle the manufacture and use of intoxicants. It may be added that the wine here spoken of was supplied, not from an earthly but from a heavenly vintage; it was therefore exceptional, and wine-makers and drinkers have no right to borrow a license from its use in Cana (W. O. H.).

Why Rubbers are Considered Good Form

There was a time, not so many years back, when it was not quite fashionable to appear too robust. A little languor was considered rather becoming in a young woman. But that day has passed. The pale, drooping, indoor girl has given way to the riding, walking, golf-playing girl. Health has received the seal of fashion.

And everything that conduces to health is now good form. For instance, in the matter of wearing rubbers. A few years ago a good many women objected to wearing rubbers on the ground that they detracted from the trim appearance of the foot. But everybody knows that nothing else ruins the health as quickly as wet feet, and the only possible way to have dry feet — especially in winter — is to wear rubbers. So rubbers have come back into style as indispensable to good health.

The added fact that rubbers are now so much more shapely and graceful in their lines than they were a dozen years ago, and that they are now made in such infinite variety, has served, of course, still further to increase their popularity. — *Harper's Bazar.*

The words of praise bestowed upon Hood's Sarsaparilla by those who have taken it prove the merit of the medicine.

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OUR BOOK TABLE

In the Forbidden Land. By Arnold Henry Savage Landor. Two Volumes. Harper Brothers: New York. Price, $9.

These magnificent volumes, with their eight colored plates and 200 illustrations on sumptuous, high-calendered paper, are a delight to the eye as well as an enjoyment to the mind. They give an account of a journey into Thibet by Mr. Landor, his ultimate capture there by the Thibetans before he had quite reached Lhassa, his destination, his imprisonment and torture by the Lamas, and his final release after great suffering and many hairbreadth escapes from death. He exhibited an amount of daring and a power of endurance which has rarely been paralleled, and perhaps never surpassed, by any other explorer. He showed himself also possessed of other traits not always found in men of his class, particularly in his kind treatment of the natives. Mr. Larkin, the British magistrate who was deputed by the government to look into the matter and who carefully inquired of the natives how he behaved, reports that he earned a great reputation among both Thibetans and Bhutias for his universal cordiality, generosity and pluck; he was invariably affable and courteous. His two personal servants, Chanden Sing and Mansing, Hindus from Almora, proved true to him through the greatest hardships, and, even when in the most dreadful condition, their only reply to his expression of sympathy was: "Never mind if we suffer or even die; we will follow you as long as we have strength to move, and we will stand by you no matter what happens."

Of special interest to Methodists is Mr. Landor's tribute to the high character of the missionaries of the Methodist Episcopal Church whom he met in those high Himalayan regions near the borders of Thibet — Miss Sheldon, M. D., Miss Brown, and Rev. Harkua Wilson, M. D. He says of the two former: "I have in my lifetime met with many missionaries of all creeds in nearly every part of the globe, but never has it been my luck before to meet two such charming, open-minded and really hard-working ladies." He enlarges at considerable length on the tact, patience, kindness, helpfulness, generosity, modesty, and other fine qualities possessed by these mission workers, whose praises the honest mountaineers around them were never tired of singing. Dr. Wilson went with the explorer quite a long distance into Thibet, and was afterwards the chief instrumentality of his rescue. He certifies to the correctness of all Mr. Landor's statements, as does also Mr. Larkin.

The books contain a good deal of information about the customs and habits of the people, and the aspect of the country, "the roof of the world," where even the lakes and passes are from sixteen to eighteen thousand feet high and the mountains tower up a mile more. Some points of minor geographical importance were settled, such as the fixing of the sources of the Brahmaputra, never before reached by a European. But the ordinary reader can hardly help the inquiry, as he reads with intense interest of the terrible sufferings, the constant perils, and the deaths so continually faced by this Englishman and his attendants — Was it worth while? Perhaps it was. Thibet will doubtless eventually be opened, and the cruel rule of its unspeakably wicked Lamas be done away. Mr. Landor's daring dash for Lhassa will probably contribute somewhat to this end. Thus God will take up into His plans and use for His glory the love of adventure and determination to do what nobody before has done, which has been the mainspring of so many exploring expeditions in African and Arctic regions. The missionaries of the Cross have done their full share of this pioneering, and ever stand ready to utilize for their Master every atom of advance which the champions of commerce or geography make.

Italy and the Italians. By George B. Taylor, D. D. American Publication Society: Philadelphia.

When of Italy Lord Byron sang, —

> "Italia, O Italia, thou who hast
> The fatal gift of beauty,"

he voiced the sentiment of thousands who before his time and since have for a longer or a shorter period surrendered themselves to the bewitching loveliness of the country whence the legions and laws of Rome — republican and imperial — were wont to issue forth for the conquest and control of the world. And Dr. Taylor's book, dealing with the history, institutions, social, industrial and intellectual life, and religious condition of Italy, sufficiently attests that the country and its people still retain the power to impress the stranger and evoke his warmest admiration and esteem. Entirely apart from her genial climate, transcendent natural beauty, valuable collections of art and distinguished place in ancient story, the recent political development of Italy is full of interest. During the last quarter of a century the name that only stood for "a geographical expression" — to use the words of the Austrian diplomatist, Prince Metternich — has come to stand for a well-ordered government and a united people. Aided by two potent factors — community of language and community of race — the advocates and creators of Italian nationality, Garibaldi, Cavour, Victor Emanuel and others, have succeeded in welding the long dissevered and mutually hostile territories of the peninsula into one. And though political progress is still sorely handicapped by the feeble but irritating opposition of the present Pope and his minions, there is no doubt that intellectual and religious freedom have gained immensely by the assured triumph of the national movement. And the mass of the Italian people are by no means disinclined to appreciate the value of the advantages secured. Some characteristic stories told by Dr. Taylor show how firmly the late king — first and founder of the present reigning dynasty — had enthroned himself in the affections of the people. "I do not like the profession of a king," are words in which Victor Emanuel is reported to have expressed his contempt for the cold and frigid formalities and dreary routine of court life. Count Pletzna, desiring to be released from appointment to an important diplomatic mission, gave as the excuse for his hesitancy a total ignorance of court etiquette. "Is that really so?" asked the king. "Do you really know nothing of etiquette?" "I assure your majesty that I do not," was the reply. "Then give me your hand, for neither do I," said the man who nevertheless was amply able to hold his own in the proudest court in Europe. "This side door will serve just as well; it is by the narrow door that we must enter heaven," was his humorous remark on finding the front door of the Cathedral of Pisa closed against his approach by order of the bishop. "I have often read in your books," he wrote to the Pope, "that God uses kings to castigate a pope or a pope to castigate a king; so if you cannot bless me as king of Italy, you can at least bless me as the Almighty's instrument for ends beyond our penetration."

Any one wishing a fuller understanding of Italian history and a truer appreciation of Italy's political, religious and industrial progress for the last thirty years, can scarcely do better than read this ably-written and superbly illustrated book.

The Making and the Unmaking of the Preacher. By William Jewett Tucker, President of Dartmouth College. Houghton, Mifflin & Co.: Boston and New York. Price, $1.50.

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OUR BOOK TABLE

In the Forbidden Land. By Arnold Henry Savage Landor. Two Volumes. Harper Brothers: New York. Price, $9.

These magnificent volumes, with their eight colored plates and 200 illustrations on sumptuous, high-calendered paper, are a delight to the eye as well as an enjoyment to the mind. They give an account of a journey into Thibet by Mr. Landor, his ultimate capture there by the Thibetans before he had quite reached Lhassa, his destination, his imprisonment and torture by the Lamas, and his final release after great suffering and many hairbreadth escapes from death. He exhibited an amount of daring and a power of endurance which has rarely been paralleled, and perhaps never surpassed, by any other explorer. He showed himself also possessed of other traits not always found in men of his class, particularly in his kind treatment of the natives. Mr. Larkin, the British magistrate who was deputed by the government to look into the matter and who carefully inquired of the natives how he behaved, reports that he earned a great reputation among both Thibetans and Bhutias for his universal cordiality, generosity and pluck; he was invariably affable and courteous. His two personal servants, Chanden Sing and Mansing, Hindus from Almora, proved true to him through the greatest hardships, and, even when in the most dreadful condition, their only reply to his expression of sympathy was: "Never mind if we suffer or even die; we will follow you as long as we have strength to move, and we will stand by you no matter what happens."

Of special interest to Methodists is Mr. Landor's tribute to the high character of the missionaries of the Methodist Episcopal Church whom he met in those high Himalayan regions near the borders of Thibet — Miss Sheldon, M. D., Miss Brown, and Rev. Harkua Wilson, M. D. He says of the two former: "I have in my lifetime met with many missionaries of all creeds in nearly every part of the globe, but never has it been my luck before to meet two such charming, open-minded and really hard-working ladies." He enlarges at considerable length on the tact, patience, kindness, helpfulness, generosity, modesty, and other fine qualities possessed by these mission workers, whose praises the honest mountaineers around them were never tired of singing. Dr. Wilson went with the explorer quite a long distance into Thibet, and was afterwards the chief instrumentality of his rescue. He certifies to the correctness of all Mr. Landor's statements, as does also Mr. Larkin.

The books contain a good deal of information about the customs and habits of the people, and the aspect of the country, "the roof of the world," where even the lakes and passes are from sixteen to eighteen thousand feet high and the mountains tower up a mile more. Some points of minor geographical importance were settled, such as the fixing of the sources of the Brahmaputra, never before reached by a European. But the ordinary reader can hardly help the inquiry, as he reads with intense interest of the terrible sufferings, the constant perils, and the deaths so continually faced by this Englishman and his attendants — Was it worth while? Perhaps it was. Thibet will doubtless eventually be opened, and the cruel rule of its unspeakably wicked Lamas be done away. Mr. Landor's daring dash for Lhassa will probably contribute somewhat to this end. Thus God will take up into His plans and use for His glory the love of adventure and determination to do what nobody before has done, which has been the mainspring of so many exploring expeditions in African and Arctic regions. The missionaries of the Cross have done their full share of this pioneering, and ever stand ready to utilize for their Master every atom of advance which the champions of commerce or geography make.

Italy and the Italians. By George B. Taylor, D. D. American Publication Society: Philadelphia.

When of Italy Lord Byron sang, —

> "Italia, O Italia, thou who hast
> The fatal gift of beauty,"

he voiced the sentiment of thousands who before his time and since have for a longer or a shorter period surrendered themselves to the bewitching loveliness of the country whence the legions and laws of Rome — republican and imperial — were wont to issue forth for the conquest and control of the world. And Dr. Taylor's book, dealing with the history, institutions, social, industrial and intellectual life, and religious condition of Italy, sufficiently attests that the country and its people still retain the power to impress the stranger and evoke his warmest admiration and esteem. Entirely apart from her genial climate, transcendent natural beauty, valuable collections of art and distinguished place in ancient story, the recent political development of Italy is full of interest. During the last quarter of a century the name that only stood for "a geographical expression" — to use the words of the Austrian diplomatist, Prince Metternich — has come to stand for a well-ordered government and a united people. Aided by two potent factors — community of language and community of race — the advocates and creators of Italian nationality, Garibaldi, Cavour, Victor Emanuel and others, have succeeded in welding the long dissevered and mutually hostile territories of the peninsula into one. And though political progress is still sorely handicapped by the feeble but irritating opposition of the present Pope and his minions, there is no doubt that intellectual and religious freedom have gained immensely by the assured triumph of the national movement. And the mass of the Italian people are by no means disinclined to appreciate the value of the advantages secured. Some characteristic stories told by Dr. Taylor show how firmly the late king — first and founder of the present reigning dynasty — had enthroned himself in the affections of the people. "I do not like the profession of a king," are words in which Victor Emanuel is reported to have expressed his contempt for the cold and frigid formalities and dreary routine of court life. Count Pletzna, desiring to be released from appointment to an important diplomatic mission, gave as the excuse for his hesitancy a total ignorance of court etiquette. "Is that really so?" asked the king. "Do you really know nothing of etiquette?" "I assure your majesty that I do not," was the reply. "Then give me your hand, for neither do I," said the man who nevertheless was amply able to hold his own in the proudest court in Europe. "This side door will serve just as well; it is by the narrow door that we must enter heaven," was his humorous remark on finding the front door of the Cathedral of Pisa closed against his approach by order of the bishop. "I have often read in your books," he wrote to the Pope, "that God uses kings to castigate a pope or a pope to castigate a king; so if you cannot bless me as king of Italy, you can at least bless me as the Almighty's instrument for ends beyond our penetration."

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REV. OTIS COLE.

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Tossed tenderly by the wandering breeze;
Dawn of day and evening sweet compel it,
Sun and moon and star-myriads swell it,
Dew and dust, flower and flame, pearl and gem,
Rock and river, bough and bee, leaf and stem,
The fulness of the harvests nature yields,
Manifold fruit of broad and fertile fields,
A thousand songsters from whose feathered throats
Issue fresh floods of true and dulcet notes —
All, all around in life and love unite
In praise of Him who robes the worlds in light.
Man moved within by sudden, forceful fires
Renews the strain ere ever it expires.
Praise by man, alas! is far from flawless;
Man, alas! in many ways is lawless.
Yet sin in man — a thing most serious —
Occasioneth a note imperious.
Sin abounds; yet doth grace much more abound.
Rapturously men sing a Saviour found.
Salvation, O noblest song unending
The ransomed sing, their voices blending!
The saints in light this mighty choral swell
To Christ, the Lord, who doeth all things well.
In loving service, too, the angel throng
Before the throne pour forth their ceaseless song.
Aye, the wide universe in manifold ways
Sends in ripening fulness its rich praise
To God in light supernal throned on high
While millenniums sweep in splendor by.

NEEDY AND WORTHY

REV. J. M. FROST.

WITHOUT exception, the most needy and at the same time the most worthy object of charity that has come to my knowledge is the case of Miss Flora Heath, of Standish, Me., involving in no ordinary way the honor of New England Methodism. We believe no other daughter of an eminent Methodist preacher ever was in position to write the following words: "After long years of suffering and hard work I was at last brought to the last resort, that of calling upon the town, so here I am at the town farm, a pauper, with the bright prospect of filling a pauper's grave; but there is a silver lining to this dark cloud — Christ is mine, and a sweet assurance that when done with earth heaven is mine."

When these words were read by the readers of ZION'S HERALD nine years ago, they at once adopted Miss Heath, and taking her from off the town have paid her board at a comfortable home ever since. We believe the HERALD never had a ward that more richly deserved or more highly appreciated its loving care. Miss Heath is seventy-eight years of age. An unsolicited letter from her physician this week says: "She is a feeble old lady troubled with facial neuralgia. She has frequent attacks of heart failure, frightening the people with whom she boards. At present she is unable to go to the table without assistance." The little time this intelligent and suffering child of the church can possibly remain with us will not suffice to repay the debt we owe to the labors of her honored father who on his first circuit around Cambridge, N. Y., had sixty preaching places, embracing six hundred miles of travel. He gave forty-four years of heroic and self-denying labor to lay the foundations of Maine Methodism. The story of his trials, privations and sufferings reads like an incredible romance. His salary was always a beggarly pittance. The last years of his life he was in very straitened circumstances, and the amount he received from the Conference was very small. The year after he died Mrs. Heath received as much as any claimant; it was $21.76.

At the first session of the Maine Conference held in Saco, in 1847, and the last Conference held in the State by Bishop Hedding, the venerable prelate arose and said that he had always been pleased to visit the Maine Conference, for it was under the labors of one of its revered members that he was led to Christ. Then pointing to Rev. Asa Heath, he said, "He is the man." And this was the result of the first sermon ever delivered by Mr. Heath.

The question on Sister Heath's heart during these days is: "Where shall I spend the year 1899?" Nothing in the world but the generosity of the readers of this paper stands between her and the place from which she was taken nine years ago. This has enabled me every two months since then to remit $16, and I beg again the privilege of being able to write her soon that her support for another year is all secured. Please make this possible as early as convenient by sending gifts or pledges to Rev. Joshua M. Frost, pastor of Grace Methodist Episcopal Church, Bangor, Me.

Board of Education

THE members of the Board of Education of the Methodist Episcopal Church held their annual meeting in the Board's office, New York city, Dec. 21. The annual report of Secretary Payne stated that there are 230 institutions of learning under the auspices of the church, with property and endowments amounting to $28,000,000, and 47,000 students being educated, at an annual expenditure of about $2,000,000. The Children's Day collection, administered by the Board of Education, has fallen off somewhat, being $58,510.

Nearly $80,000 has been disbursed in loans during the past school year, aiding students to the number of 1,825 in 134 different institutions of learning. The average loan to each student for the year was but $43.55, but this kept hundreds in school who otherwise would have been obliged to abandon their studies.

The world-wide character of the work is seen in the fact that the 1,825 students aided include twenty-six different nationalities. About two-thirds of the number aided intend to enter the ministry or missionary work. The Board has aided from the beginning of its work, twenty-five years ago, 8,909 students, to the amount of $832 249.

The Board took action in favor of the proposed Twentieth Century Fund.

Concerning Judge Baker

A CORRECTION

LET us be correct. In an article in the HERALD of the 21st inst. I find the following, signed by A. S. L. Referring to Hallowell, in which he mentioned the venerable Judge Baker, he says: "He joined the Methodist Church under the pastorate of Rev. Caleb Fuller in 1844." This is a mistake. He joined on trial and in full connection during my pastorate; in 1843 he and several others were called to the altar to be received into full connection. When the usual objection was called for, a brother said: "I object." I said, "To whom?" He replied, "To Brother Baker." I bowed him to his seat, received the others, and closed the meeting. There was a tempest, I assure you. The members of the board came rushing to the altar. "What does this mean? What does this mean?" I said I did not know, but we would find out. I called a meeting of the board at Brother Baker's house immediately. When we came together we found that Brother Baker, as justice of the peace, had decided a case against the objector. That was all. Of course in the afternoon Brother Baker was received into full connection.

Those days are gone. Brother Baker was born Dec. 2, 1806. I was born July 18, 1807. That is the difference in our ages. We have enjoyed Christian fellowship these long years. Nearly all whom we then knew are on the other side. Oh, what a happy meeting when we join all the dear ones there! I am watching and waiting.

Portland, Me. D. B. RANDALL.

THE CONFERENCES

VERMONT CONFERENCE

St. Johnsbury District

Greensboro Bend. — No trouble about manning the work at this point. The pastor, Rev. N. A. Ross, always a host in himself, is now reinforced by the coming of another son, Dec. 19.

Walden. — To one who has known this charge well in former years, it seems almost like romance to mark the changes that have come during the last few years. Sunday evening, Dec. 18, in a blinding storm seventy-five turned out to hear the presiding elder, and after his talk some forty gave witness for Christ.

North Danville. — At this point Rev. W. R. Patterson holds the fort. Needed repairs have been made on the inside of the church, greatly adding to its comfort and to its looks. Special services are soon to begin.

West Concord. — Rev. J. E. Knapp has been holding special services here for some weeks, aided by neighboring pastors and the presiding elder. A goodly number have begun the new life and gladly testify to its blessedness. At Gaskill's, also, there are hopeful indications.

South Walden will soon reopen her church, repaired at an expense of nearly $1,700. New Year's is the day appointed, and Rev. Andrew Gillies, of Montpelier, is invited to preach.

Hardwick royally remembered her pastor at Christmas, and in a few weeks the rebuilt and refurnished church will be dedicated.

J. O. S.

Montpelier District

Bellows Falls. — One hundred and eighteen books have just been added to the Sunday-school library and 150 more will soon be placed upon the shelves. Progress of some kind or other is constantly being made under the pastorate of Rev. F. W. Lewis. Services have been resumed at North Walpole.

Woodstock. — According to a local paper a fine fur robe, as well as an Old Comfort sleigh, has been given to Rev. F. D. Handy by admiring parishioners and friends. Rev. Ralph Gillam, the evangelist, comes here for a series of meetings on Feb. 18.

Windsor. — Pastor Judkins has given his new lecture, "Man as a Social Animal," at Brattleboro, Vt., and Sunapee, N. H., and is under contract to deliver the same at Keene and Somersworth, N. H. Everything goes well with Windsor Methodism, and a large delegation has just united with the church by letter. Revival meetings will be held in January.

West Fairlee. — Four persons were baptized at the December communion, and some also received on probation and into full membership. A very interesting field of labor in connection with this parish is Copperfield, where the attendance is large and increasing in proportion to the population, but the population is several times smaller than of yore owing to the closing of the mines. Rev. G. Harold Ellis is the stirring pastor.

Union Village. — Pastor Robinson is improving the holiday vacation from the School of Theology at Boston by holding a series of revival meetings, being assisted in this work by a fellow student.

Bradford. — The new parsonage is completed and will be occupied as soon as Pastor and Mrs. Webb are able to move into it, but the latest tidings indicated that they and a hundred other Bradford people were sick with the grippe. It has been decided to soon celebrate the one hundredth anniversary of the organization of Methodism in Bradford. A church which has given universal Methodism such men as Martin Ruter to ecclesiastical history and Laban Clark to Christian education ought to have a celebration of more than local interest, especially when the centennial is signalized by the completion of the most elegant parsonage within the bounds of the Conference and a most gracious revival of religion.

White River Junction. — The Woman's Home Missionary Society and affiliated Mission Star

Circle raised $80 for their work this Conference year, this amount coming as follows: Membership fees, $20; collection in connection with address of Mrs. Chapman, $20; from the Mission Star Circle, $40. This money goes for the white work in the South, the girls giving theirs to Ritter Home, to which they sent Christmas gifts for twelve motherless girls. A box of clothing will be sent after New Year's, and a missionary concert is on the tapis. Mrs. Hough is foremost in this good work. Pastor Hough was recently surprised with a gift of an elegant fur coat by the Excelsior Carriage Co.

Anti-Saloon League.— Rev. Mr. Morrow, pastor of the Christian Church at Randolph, has been elected superintendent of the Vermont Anti-Saloon League. Having accepted this position, and having a special fitness for the work, he should receive cordial welcome and co-operation from the churches.

North Thetford.— This church suffers a great loss in the removal of Mr. E. A. Howe and family to Hudson, Mass.

Landgrove.— The Ladies' Aid Society recently had a successful entertainment which netted $20 for the carpet fund, and the Epworth League a helpful social which replenished the coffers of Pastor Evans. RETLAW.

Rev. F. W. Lewis, pastor at Bellows Falls, writes: "The comparison made between the collection for the Freedmen's Aid Society this year and two years ago on this charge was erroneous. There has been an increase each of the two years, but not so large as that indicated. The writer was in error as to amount of collection two years ago."

St. Albans District

Guess 'tis about time that I set myself *en rapport* with the HERALD again, or my pen will "forget its cunning." Absence from home and a tussle with the grippe are chief causes for this long silence.

Woodstock.— Since my last report I had the pleasure of spending a week in this beautiful village of about 3,000 inhabitants. Up among the hills, with the most invigorating atmosphere, health bounding up to the happy point, eyes feasted with rare scenery — who wouldn't rejoice at the providence that dropped him here? Mt. Tom lifts its venerable head toward heaven and keeps constant watch over the village that nestles at its base. In this charming town we find our genial friend, Rev. F. D. Handy, who is the justly honored pastor of our church, and fills with ability the pulpit in which Rev. A. L. Cooper, D. D., as well as other lights, shone in days of yore. Methodism is alive and thriving here. We have a good and commodious church edifice and a comfortable parsonage. Satan is here with his agents and agencies, but Christ's church is moving on. Mr. Handy has large congregations, and good interest is taken in all the services. Protracted meetings were being held. The outlook for a gracious revival was encouraging. May God bless Methodists and Methodism in Woodstock!

Isle La Motte.— The other evening the pastor, Rev. G. W. Burke, and his good wife were agreeably surprised by about sixty of their friends, including many of the leading citizens of the place, calling upon them and informing them that they had come to the "pound party." Mr. and Mrs. Burke were taken in charge and "pounded" with provisions, etc., to quite an amount, beside enjoying a pleasant time socially. The Epworth League served coffee and cake during the evening. How such gatherings brighten life's pathway, help us bear our burdens, and endear us to each other!

West Berkshire, East and *South Franklin.*— Extra meetings are in progress, conducted by the pastor, Rev. W. P. Stanley. Some have asked for prayers, and some have taken a decided stand for Christ. Believers have been quickened and the church has had a spiritual uplift. Missionary day was observed on all parts of the charge, and the largest offering for many years is the result. The list of ZION'S HERALD has been increased. The Ladies' Aid gave a corn festival recently, in the vestry of the church at West Berkshire, which was a social and financial success. Rev. H. W. Worthen, M. D., of Franklin, gave a lecture in the church on "Love, Courtship and Marriage," in November, under the auspices of the Ladies' Aid. A good audience greeted him. Tuesday, Nov. 29 a district missionary rally was held in the West Berkshire church. Excellent addresses, good papers, a fine recitation and inspiring singing made up the program. A dinner in the church vestry was spread by the ladies, and all were abundantly provided for.

Howe.— The work of the Lord is making some advancement on this charge. Lately 9 were received from probation, and 3 have professed Christ for the first time. An oyster supper on Dec. 2 netted $18.25 for the pastor. A W. F. M. S. auxiliary was organized Nov. 30, with fifteen members. The pastor, Rev. M. H. Ryan, is a hard worker, and such men usually make a success of life. He is in splendid cheer, getting along well with his people, and God's kingdom is being built up.

Johnson.— Our people here are taking on new courage, and hope for better things yet to come. Three weeks of special evangelistic services resulted in "the greatest reformation for a generation." The other churches — Congregational and Baptist — co-operating received also a great uplift. Thirty have already been received on probation in our church. For four consecutive Sundays the pastor, Rev. R. F. Lowe, has had baptisms. One bright young man has felt a call to preach. The meetings are being continued in school-houses outside of the village. In making some much-needed improvements $100 have been raised and expended.

West Enosburgh.— The work here is moving along successfully, with Rev. E. T. Brush as leader. He is a faithful worker, and his sermons are of the sort to take well with every one. His people happily surprised him on Friday evening, Dec. 2. Over one hundred of them gathered at the parsonage, and after partaking of a bountiful oyster supper and spending an unusually enjoyable time, "the company departed, leaving behind them much good cheer and a goodly purse of money with which to purchase for Pastor Brush a cold-defying fur coat." At a union Thanksgiving service held in the Free Baptist Church at Enosburgh Falls, Mr. Brush preached a most excellent sermon. Miss Mabel C. Hamilton, daughter of Rev. Joseph Hamilton, of Newport, Vt., an ex-presiding elder of St. Johnsbury District, spent a week in Mr. Brush's home recently. She is a popular and accomplished elocutionist, graduate of Boston School of Oratory. While here she gave entertainments at West Enosburgh, Enosburgh Falls, and Bakersfield, assisted by local talent. Miss Hamilton has a pleasing personality and a good voice, and her selections were well chosen and charmingly rendered.

Missionary Rallies.— Sub-district missionary meetings have been held at Moretown, West Berkshire, Bakersfield, Elmore and Waterbury Centre. Brief but inspiring programs were carried out at each place. Severe storms and cold weather interfered with the attendance, yet good meetings were had and much enthusiasm was created. We expect much from these rallies. The church needs to be awakened on the vital matter of giving to missions. Brothers, let us bring our best offering and lay it at the feet of the King of kings, to sink as gems in His eternal diadem the heathen provinces of all lands. If we will sacrifice to save perishing communities, God will stand by us.

Waterbury Centre.— Our church here is doing well under the pastoral care of Rev. Will S. Dunn. The Ladies' Aid recently had a two days' sale and realized about $47.

Grand Isle.— Special meetings are in progress, under the leadership of a Boston evangelist. Some people have professed conversion and some have expressed a desire to lead a Christian life. Rev. C. W. Ross is pastor.

North Hero.— A series of extra services is in progress here also. The spiritual atmosphere is warm and inspiring, and the outlook hopeful. We expect to hear of good results. Rev. J. Q. Angell holds the fort.

Swanton.— Three weeks of protracted meetings have just closed. The result of the effort has not been learned. Pastor Smith also had the help of an evangelist. Every department of the church is carefully looked after. The pastor has the hearty support of his church. Rev. Harvey Webster, a superannuate of Vermont Conference, who lives here, and his wife have just returned from a very pleasant visit of several weeks with their son, Edward, a leading lawyer of Minneapolis. Mr. Webster is in better health since his return.

St. Albans.— Rev. Ralph Gilliam, evangelist closed a two weeks' effort with this church last Sunday evening. The church was revived and precious seed sown which will bear fruit in the future.

Sheldon.— Pastor Chrystie is also in the midst of a season of grace among his own people. He is his own evangelist. Some have been saved, backsliders reclaimed, and the church has had a spiritual uplift. Everything, so far as your reporter can learn, is encouraging on this circuit.

Georgia and *North Fairfax.*— We learn that Rev. O. D. Clapp, pastor, has been released from this charge, and that Rev. S. S. Brigham is appointed by the presiding elder to take charge until Conference. Mr. Clapp has been quite successful in the work of the Vermont Conference, is a good preacher, and has had some wonderful revivals on his charges. When pastor at Newport, in one service thirty-four came forward to the altar for pardon of sin, and were happily converted. We are sorry to lose him from our ranks at this time.

Preachers' Meeting.— The next gathering will be held at Waterville, Feb. 6 and 7. Twenty-minute speeches will be given during the meeting on "Christianity and Morals," "Christianity and Business," and "Christianity and Culture." An excellent program is in preparation.

Zion's Herald.— The HERALD would make a most appropriate and acceptable New Year's gift to some friend or neighbor who does not take it, or may feel indisposed to do so. Remember that. Try it! CREAMER.

NEW HAMPSHIRE CONFERENCE

Manchester District

Londonderry is having some encouraging symptoms. Dec. 16 a good congregation greeted the presiding elder at his third quarterly visit, and a good full board showed the interest of the officiary in the business of the church. The attendance and assistance of Rev. Mr. French, pastor of the Presbyterian Church here, reminded us "how good and how pleasant it is for brethren to dwell together in unity." On the following Sabbath, in response to the announcement of an old-fashioned love-feast, a good attendance appeared, and at the 11 o'clock service one infant and two adults were baptized, one united on probation, three from probation, and one by letter.

One of Pastor Fisk's daughters has lately been united in marriage with one of our young men in this town, but they removed immediately to Manchester, where his business is; so Methodism there will receive the benefit of their presence and work.

Derry, St. Luke's, has sustained a heavy loss in the death of Thomas Moore, formerly an official

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society of Christian Endeavor, want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read THE LADIES' HOME JOURNAL, and at the same time providing money for any of these objects. Write to us and we will tell you how to do it.

The Curtis Publishing Company
Philadelphia, Pa.

of St. Paul's Church, Manchester. Mrs. Moore expects to spend the winter in Worcester, Mass. The assignment of the shoe firm is also a blow to Derry.

Grasmere has had quite an excitement. Sunday morning, as Pastor Coller rose to commence his sermon, announcing his text, the janitor whispered to him that the cold air box was on fire in the cellar. The self-possession of the pastor kept the people quiet until a few buckets of water had extinguished the fire, and then nearly all the congregation, about one hundred, returned to their seats and listened to the sermon. The damage was not great, and the wooden cold air draft will be replaced at its point of contact with the furnace by something not so easily ignitable. This society has recently held a sale from which $20 were realized.

Goffstown. — The annual circle supper and sale netted the society over $50. The work here is making good progress. Audiences increase and interest deepens. Some are to be received on probation Jan. 1.

St. James', Manchester. — The Week of Prayer will be observed with special evangelistic services, in which the pastor will be aided by some neighboring pastors.

Arlington St., Nashua, had a Christmas festival on Saturday evening and a concert on Sunday.

Personal. — Presiding Elder Norris has been laid by with a heavy cold on the lungs for a few days, preventing his personal attendance at North Salem on Sunday, Dec. 18. This little town suffered severely by fire on Saturday, the 17th. A store and post-office and a tenement house are reported burned, the insurance being small. The church was said to be on fire several times, but was not much damaged.

Two of Pastor Fisk's married daughters were at home over the Sabbath for a visit.

Pastor Bowler, of Centralville, made a very pleasant call on the presiding elder, Dec. 19. He is superintendent of instruction for Hedding Chautauqua, and is arranging his work for next season. SIRRON.

Dover District

Centralville, Lowell. — Rev. J. A. Bowler is preaching on Sunday evenings a series of illustrated sermons, which the people enjoy. A valuable purse of money was presented to the pastor on Christmas. Six members have recently been added to the Epworth League.

Portsmouth. — The Ladies' Circle has pledged $1,000 towards a fund for remodeling the church. Chaplain Sykes of the "Alliance" gave a lecture on "A Budget of Blunders," which was greatly appreciated.

Somersworth. — Dec. 11, the Epworth League held a helpful prayer service at the Wentworth Home for the Aged in Dover. The third quarterly conference asked for the return of their pastor, Rev. T. E. Cramer, for another year.

Haverhill, First Church. — Rev. Otis Cole, a former pastor of this church, is making his home in this city for the winter. Of course he is making himself felt as a spiritual force in the churches. His health is greatly improved. Dr. Hills is hard at work, mastering the problems which depressed business conditions always bring. He is cheerful, courageous, and *will* succeed.

Haverhill, Grace Church. — Some special meetings have been held. Two conversions are reported. The Epworth League has one hundred members, and holds a Sabbath evening prayer service with an attendance of from sixty to seventy. Spiritual interests are deepening. There is an intense desire for revival. Rev. E. Hitchcock finds a stirring people.

Haverhill, Third Church. — The four Leagues of the city were entertained by this society, Nov. 20. Rev. Edgar Blake, of Salem, N. H., gave an excellent address. The new chapel at Nicholsville furnishes a convenient home for worship. Meetings are held here on Friday and Sunday evenings, and are well attended.

Rochester. — The pastor, Rev. Wm. Ramsden, at Christmas received a generous sum of money from his Sunday-school class. Mrs. Ramsden and children were kindly remembered. A delightful concert was given Sunday evening under the direction of Superintendent Fairbanks. Pastor and wife gave a Christmas dinner to the aged widows of the parish.

Lawrence, Garden Street. — Christmas was appropriately observed on Monday evening. The church was tastefully decorated. The centre of attraction was the beautiful tree, heavily laden with a great variety of fruit. Mr. Hartwell, for the society, with appreciative words, presented Pastor Curl and wife with a silver tea service. Superintendent Dawson presented the Sabbath-school with a check of $10 for purchasing books. Union meetings will be held, Jan. 2-8, in the Lawrence Street Congregational Church, afternoon and evening. Dr. J. D. Pickles and Dr. George Whitaker are among the speakers.

Lawrence, St. Paul's. — Rev. C. H. Farnsworth and people are holding extra meetings, praying and working for a soul-harvest. Christmas was fittingly observed.

Raymond and *East Candia.* — Rev. J. T. Hooper reports a fine time on Christmas. Pastor and family were kindly remembered.

Dover. — The presiding elder was at home and preached Christmas morning. The musical program by the St. John's quartet was of a high order. In the evening an instructive concert exercise was given, conducted by Pastor Babcock and Superintendent Beede. On Monday evening Father Time, Santa Claus, and Uncle Sam appeared, accompanied by four young ladies, representing the seasons. Misses Cuba, Porto Rico, and Filipino were introduced. A large audience was present, and all were kindly remembered. Dr. Babcock and family are spending the holidays with Rev. and Mrs. J. R. Dinsmore at North Haverhill.

Milton Mills. — Rev. E. T. Deane sends out a very tasteful and helpful "Christmas Greeting" to his parishioners. He is perfecting plans for a revival campaign.

Personal. — Rev. C. M. Howard writes, with heart overflowing with love to God and man, that he and his family have been overwhelmed with substantial evidences of kindness on this Christmas occasion: "In the first place, the people in Littleton, from several of the churches, flocked in on us last Thursday evening and left behind them over twenty dollars' worth of groceries and other provisions, as well as cash to the amount of $59. Then, as if that were not enough generosity for one poor mortal to stand up under, two days later Mr. Whiteside brought to us an envelope containing a gift of $51 from ministers and friends in Woodsville." He wishes to express his gratitude to all, some of whose names he does not know. He adds: "My health steadily improves. We shall now be able to secure expert medical treatment for Mrs. Howard, whose health is somewhat impaired."

Zion's Herald must not be forgotten at this season. We wish our dear old friend a Happy New Year. Greetings to the editor and new publisher, with regrets at losing the old! It would be a happy new year to any home to introduce to it the old HERALD, which has honorably passed its seventy-fifth birthday.

New Year's Greetings to ministers and churches of Dover District and throughout the Conference! May 1899 be the very best year in our history in the work of soul-saving!

EMERSON.

Concord District

Moultonboro. — The pastor, Rev. H. F. Quimby, has by his preaching been preparing the way for the past quarter for a revival of religion. Special meetings are now in progress, and there is hope of a good work of grace. The church repairs have all been paid for, and a little money is left in the treasury.

Centre Sandwich. — Everything moves quietly here. Rev. W. M. Cleveland is diligent in many lines: An intermediate League has been organized that is do ng a good work for those who are too old to be in the Junior League and too young to be in the Senior League. He is doing much in the interest of the higher education of the young. His labors are highly appreciated.

The evangelical preachers of four or five towns about here have organized an association for mutual profit that meets once a month. Their discussions are very interesting.

Personal. — One of the persons but little recognized in these notes is Rev. James Noyes, who for years has been the successful superintendent of the Orphans' Home at Franklin. In his earlier years he went about among the churches almost every Sabbath, presenting the cause and taking collections for it. The generosity of philanthropic persons has made this unnecessary. He now looks personally after the children of the Home, of which there are a large number. They are cared for with great kindness, and good homes found for them as soon as may be. It is an institution to be proud of because of the good work it does. "Inasmuch as ye did it to one of the least of these, ye did it to Me."

South Tamworth. — Rev. Dana Cotton is nearing the close of his third year of labor in this field. They have been years of blessing to himself and the people. He will leave a united people who have grown in grace, and an improved church property. The reopening services are soon to be held.

That Debt. — Concord District has met its full apportionment and a little more for the missionary debt. This puts us on the roll of honor. Good! Now let us keep up the missionary spirit, and see that our collections, if possible, come up to the full apportionment.

Concord, First Church. — By reason of the continued illness of Rev. E. Snow, and the likelihood that he will not be able for service this winter, Rev. Alfred A. Wright, D. D., of Boston, has been appointed to care for the work until Conference. He enters upon his duties Jan. 1. Under the care of Dr. Morrill Mr. Snow seems to improve. His cough is better, he has more strength, and his courage has increased. The doctor does not promise that he will be ready for service for some time, but expresses the belief that when the warm weather comes he may be able to do something. This will be good news to all his friends. His church has been very kind, and the ministerial brethren greatly helpful. The church is full of courage and means to push for victory.

An Interesting Person. — To those who were students in the old Biblical Institute at Concord after September 10, 1866, and then in Boston after

GOLD DUST
THE BEST
WASHING POWDER

its removal there, there was no more interesting person than "Mother" Bly. She was matron for twenty-one years. A host of young theologues passed under her eye during that time, to whom she was a mother indeed. From some of these she frequently hears, for they write to her. To all of them to whom this note comes, we may report that she still has her home at Derry Depot, N. H. Being somewhat lame, she does not often get to church, but is able to do work about the house, and pronounces herself quite well. It is a pleasure to sit down and converse with her of the twenty-one years following 1866.

Freedmen's Aid Work. — This society appeals to the churches to observe Feb. 12, Lincoln's birthday, as its special day. Pastors are requested to preach a sermon on that day, giving an account of the work of the Freedmen's Aid and Southern Education Society, and take a collection for this cause. Also that attention be called to it in the Sunday-schools and an offering solicited. We hope every charge on the district will have something to report for this cause. B.

Franklin. — Christmas came to the Orphans' Home, on Saturday, Dec. 24. Two large trees lighted by tapers and bearing beautiful and abundant fruit of gifts for the children graced the school-room. A pleasing entertainment of music and recitations prefaced the distribution of presents. Each child was remembered several times. Then for an hour the children were given full liberty and told to make all the noise they could. A mammoth Christmas cake was cut, and all had a slice. One of the interesting events of the day was a tree prepared especially for the little tots in the second baby room. The nurse who has them in charge had arranged it with much taste and care in an adjoining room, placing twelve little chairs in a semi-circle, and when the guests were assembled and all was ready, the little family marched in, in single file, keeping step and time, to their seats. The presents were taken from the tree and each name called several times. An appropriate and delightful concert Sunday evening closed the formal observance of the Christmas time, but the joy, the gladness, the thankfulness and the lesson were carried over into the new week, and with most of the children will go with them through life. Friends from various parts of the State remembered the Home most liberally. We wish, in behalf of the Home, to express most fervent thanks to all who have helped us "In His Name."

JAMES NOYES, Supt.

MAINE CONFERENCE

Portland District

Berwick. — Rev. W. P. Merrill reports three conversions at a recent Sabbath evening service. The Current Events Club, connected with the Epworth League, holds very interesting and profitable meetings. The Thurston Circuit of Leagues was lately entertained here with a very creditable program of music and recitations and a lecture by Rev. C. A. Littlefield.

South Berwick. — The Epworth League did a sensible and praiseworthy thing when the members voted to attend general class-meeting in a body. The kindergarten connected with the Sunday-school is the most encouraging part of the work of this church. Rev. I. Luce has received 11 into full membership during the last quarter.

Ogunquit. — This small charge has set an excellent example to some large churches on the district by organizing an auxiliary of the Woman's Home Missionary Society. The new pastor, Rev. Louis Blanchet, reports progress on other lines.

York. — The pastor, Rev. W. S. Bovard, has held two weeks of extra meetings, assisted by Revs. I. Luce and L. Blanchet. The church has been greatly quickened. The Sunday-school voted to use Methodist papers during the coming year.

Kittery, Second Church. — Rev. D. F. Faulkner is attending the School of Theology in Boston, but keeps up his pastoral work so well that his people are satisfied and the church is prosperous in spiritual and financial affairs.

Portland, Chestnut St. — The change of the Sunday-school to the noon hour has greatly increased the attendance at the morning service as well as at the school. Dec. 11, there were 513 scholars and teachers present. On the same day the chorus choir was heard for the first time. It is under the leadership of a first-rate director and proves a success from the start. A class-leaders' convention was held in the church, December 29. Mr. I. N. Halliday, the retiring superintendent, received from the Sunday-school, on Christmas day, a fine roll-top desk and office chair.

Pine St. — The new pastor, Rev. E. S. J. McAllister, preaches to large congregations. The members of the church are enthusiastic and are ready for aggressive work.

Portland, Congress St. — The pastor, Rev. W. F. Berry, is conducting a very interesting Junior society. The attendance ranges from sixty to one hundred. Such work means much for the future of this church. The children's class, under Mrs. C. A. Lowell, is also training some of the older children in the Christian life. One of her members, Miss Amy Pratt, was lost on the steamer "Portland." The church also lost a very active member in the same disaster, Mrs. Baker, the wife of the sexton. The Christian Endeavor Society, which is also a chapter of the Epworth League, is planning new work on spiritual and social lines. A kindergarten has been organized in the Sunday-school. The pastor's youngest daughter has been very seriously ill, but is now slowly improving.

Biddeford. — This church is always generous with its pastors at Christmas time. Rev. C. W. Bradlee received an elegant Morris chair, and his family were remembered with a profusion of gifts. The "Christmas offering" on the debt amounted to $50, and gains on the "talents" have amounted already to over $200. This church, with others, has learned the secret of paying their bills in a Christian way.

Fourth Quarterly Conferences. — The *Maine Conference Quarterly*, containing the presiding elders' appointments, have been sent to all the preachers for distribution among their official members. Any who fail to receive them promptly should notify the presiding elder.

Class-Leaders' Convention. — A convention of class-leaders of Portland and vicinity was held at Chestnut Street vestry on Thursday evening, Dec. 29. It was called by Mr. F. M. Strout, of Portland. There were present sixteen leaders and five preachers, representing all but two of the churches in and near Portland. Biddeford sent three delegates who had to make considerable sacrifice to be present. The first hour was devoted to a "class-meeting" for the relation of personal religious experience. Even class-leaders do not always stick to the text, but the service was spiritual and profitable. Rev. Luther Freeman read an excellent paper reviewing the history of the growth and degradation of the "class idea." He showed that the original design was to secure pastoral oversight and systematic giving, but in these days we have only the "class-meeting" with the pastor frequently the leader. He expressed the opinion that the original idea was still practicable and should be worked out by the preachers. The remainder of the evening was spent in a discussion of the paper and in answering questions. Similar meetings held throughout the church would help revive interest in this important matter.

Personal. — Rev. D. B. Randall is able to ride out occasionally, but is too lame to walk much. He appreciates frequent visits from his brethren. Rev. C. F. Allen sits up in his reclining chair two or three hours each day and is able to do some writing and reading. Both of these veterans are deeply interested in the welfare of the churches and always inquire as to the successes of their brethren. E. O. T.

Lewiston District

Auburn. — Our society here is an active and enterprising people. The Sunday-school has recently been reorganized and the work systematized. There are sixteen classes, five of which are in the junior department. Every scholar absent three Sundays in succession is promptly reported to the pastor, who has the names and addresses of every member of the school. The Epworth League has been revived and reorganized. The Mercy and Help department is administering several gracious and beautiful charities. Six persons have been received into full church membership. The pastor in four months had made over five hundred pastoral calls. If calls made as chaplain at Chickamaugua and Augusta were added, the five hundred would become at least fifteen hundred. Mr. Cummings is an indefatigable worker, and his pastorate in Auburn promises to be long and prosperous.

Lewiston, Park Street. — Pastor Southard expects to report all his apportionments for benevolences raised in full. He is already within sight of that goal. His sermons of late have dealt largely with questions of civic righteousness. They are attracting wide attention and exercising deep influence upon the community. The local press reports a speech recently given by the mayor which reads almost like a Methodist minister's exhortation touching temperance, righteousness and judgment to come.

Bethel is blessed with a gracious revival. Meetings have been held every night for six weeks, and every afternoon except two of each week. Thirty-two persons have professed conversion, and the end is not yet. The pastor is his own evangelist. His sermons night after night are remarkable examples of plain, forceful and Scriptural preaching. He knows no compromise with liberalism whether found inside our own denomination or outside. He accepts no method of interpretation which empties Bible teaching of its evident meaning. He holds that Jesus Christ *is* the eternal Son of God, not that He "became" Son of God. His preaching is against the sins of people who are now resident within the limits of his parish. It is more than probable, however, that his methods, faithfully employed, would bring like results in any parish.

Gorham, N. H. — Besides supplying his own pulpit here, Mr. Leitch has preached during the summer and fall at Shelburne. Increased interest and attendance in the Sunday-school at Gorham is reported. Another little Methodist, Fedora Leitch, was enrolled in the infant department at the parsonage, Nov. 10.

Berlin, N. H. — Six members have recently been received. A "rally day" recently observed resulted in a permanently increased attendance upon Sunday-school. The committee on literary work in the Epworth League have in use a method which might wisely be adopted by many Leagues. It is in effect a periodical exchange. A table in the vestibule of the church is placarded "Give and Take." People, young and old, bring magazines and other periodicals from their homes and deposit them upon the table. Everybody is invited to select and appropriate what they will. Among recent and choice periodicals we notice several copies of ZION'S HERALD.

Newry and *North Newry.* Rev. O. L. Stone is having encouraging success and appreciation. The attendance thus far this winter almost equals the summer attendance. The quarterly conference has been reorganized and strengthened. The outlook is hopeful, and Mr. Stone's return for another year is desired.

Chebeague Island. — Rev. A. C. Trafton has had an enjoyable and successful pastorate here. His



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pastoral term expires in April. His successor will find a united church and a deeply spiritual people.

Long Island. — Our membership here is small and the society is consequently weak, but the pastor, Rev. W. H. Congdon, is in favor with the people, and looks hopefully forward to a second year. Mrs. Congdon's health is decidedly improved by her seaside residence.

Bowdoinham. — We missed the gracious presence of the pastor's wife and home-maker, who has gone to grace the temple of God. The pastor uses the parsonage for study and headquarters, and has his home with kind parishioners. A common sorrow has united in yet closer, stronger bonds the preacher and his people. The utmost harmony and co-operation prevail. No new appointee would be more acceptable the coming year.

Church Aid Collection. — Only about one-half of the charges upon the Lewiston District have taken the collection for Church Aid, which this year is due to the Elm Street society, Cape Elizabeth. We would that every pastor could visit Mr. Roberts, as we have recently done, and see for themselves the beautiful and commodious edifice now nearing completion. Brother pastors, let us do unto him as we shall wish our brothers to do unto us when our society shall become the beneficiary of our Church Aid Society.

JUNIOR.

Augusta District

East Livermore and *Fayette.* — At Fayette Corner the chapel has been greatly improved by tinting the walls, shingling the roof, etc. The work has been done under the direction of, and much of it by, the pastor. It is now very attractive. So many were ready to lend a helping hand that the money cost was very small. This was met by the venerable E. S. Gordon and wife. The reopening occurred Dec. 15. In the forenoon a love-feast was held; in the afternoon Revs. J. B. Lapham and E. R. French gave addresses, the former on the origin of Methodism, and the latter on the history of the local church. These addresses were replete with interest and information. The first Methodist church in Maine, dedicated in 1795, was within the bounds of the circuit in which Fayette was included. John F. French was recording steward for fifty years. Rev. S. D. Brown added a few words of congratulation; then followed a short sermon by the presiding elder, and in the evening he preached again. Good congregations were present considering the scattered community. Rev. F. H. Billington is pastor.

Richmond. — Also on Dec. 15 the Union Chapel at *Iceboro*, an outpost of this charge, was dedicated. Rev. H. A. Clifford, of East Wilton, preached the sermon. He was assisted by Rev. S. Hooper, pastor. It is a neat and commodious chapel. So general was the interest in this enterprise that only $500 in money was required. Horse-sheds have been provided. A Sunday-school has been organized, and the pastor preaches three Sundays out of each month, in the afternoon, to good congregations. At the village the interest is deepening. The preaching service has been changed to the morning, and the congregation and Sunday-school have increased to an encouraging degree. Several clear conversions have gladdened the hearts of the pastor and people. The pastor and wife were kindly remembered at Christmas time.

Monmouth. — Things are moving very pleasantly and prosperously on this charge. Congregations are good, social meetings and Sunday-schools are well sustained, and the spiritual tone is deepening. In November the people from all parts of the charge assembled at the parsonage to celebrate the fifth anniversary of the marriage of the pastor. The presents amounted to more than fifty dollars, much of it in money. It was an exceedingly happy event. Rev. Robert Scott, a Baptist minister, but of Methodist lineage, worships now with our people. His father was the immediate predecessor of the sainted Rev. Morley Punshon in the presidency of the Canadian Wesleyan Conference. On Sunday evening, Dec. 18, a service was held in commemoration of the declaration and treaty of peace. Addresses were given by the presiding elder, Revs. R. Scott, H. L. Nichols, and Mr. Woodman, pastor of the Congregational Church.

Winthrop. — In the fall the Crusaders assisted the pastor in special services for several weeks. Earnest and faithful work was done, and the church was helped and a few were converted. Recently Mr. Gale has held services in the new Friends church. The pastor, Rev. E. T. Adams, says: "He did good, honest and faithful work." There was not that general awakening that was hoped for, but quite a good number professed faith in Christ, and a few expressed their preference for the Methodist Church. An improved system of finance is needed here, but it is difficult to get people to do differently from what they have been accustomed to do.

Wayne. — Here, also, the Crusaders have assisted the pastor. More than twenty professed conversion or reclamation. Rev. W. T. Chapman's sermons and pastoral labors are highly appreciated.

At *North Leeds* new horse-sheds have been erected. "A merciful man regardeth the life of his beast." The pastor is "clothed and in his right mind." At Christmas time his North Leeds friends gave him a valuable fur coat, and his Wayne friends gave him a fine ulster. Our last visit there was on Tuesday, Dec. 27, in the evening. A fine audience, with a good sprinkling of Baptists, came to a service under the auspices of the Epworth League. The presiding elder gave an address upon "Some of the Possibilities of the League."

Bingham and *Mayfield.* — Rev. B. V. Davis is abundant in labors. He is holding seven services a week. Nine have recently joined on probation, and conversions are frequent. Recently one whole family, consisting of father and mother, four children, and grandfather, joined the class at one time. At *Brighton* a new peg factory has commenced operations. Mr. Davis hopes to form a class there soon. This is a very large circuit, and ought to be divided. The people have large hearts and small pocket-books.

Gardiner. — From a local paper I clipped the program of a recent W. F. M. S. meeting. This is a part of it: "Geography, People and Customs of Japan," "Women and Children of Japan," "Religions of Japan," "A Buddhist Funeral," with offering, reports, appointments. It may be a hint for others.

Augusta. — Dec. 28 we held our last quarterly conference for the present quarter here. A barrel of valuable supplies has been forwarded to the needy. Dr. Stackpole teaches a large Bible class. There is no doubt but he is more liberal in his views and teaching than most of the fathers were, but no man insists more strenuously upon being in harmony with God. He says he has not for a long time nominated a man for any official position who did not give some evidence of spiritual life. The Maine Pedagogical Society has recently held a very interesting session in this city. Dr. John Fiske, of Cambridge, Mass., gave a masterly address on ancient and modern methods of writing history. The legislature convenes on Jan. 4, and things will be lively.

Miscellaneous. — Pastors and their families have been remembered at this holiday season.

Many churches will observe watch-night, and the Week of Prayer.

The old veterans at the Soldiers' Home at Togus are common prey for the liquor-sellers in that vicinity. Twenty-five of these venders of beer (that leads to the *bier*) are now in the county jail. Quite a number more are under arrest. During the present session of court $2,000 were paid into the county treasury in one day. It is hoped and expected that the Christian Civic League will soon get upon its feet and move out into the field.

The prospect is that our Kennebec River will be the scene of great activity this winter. It is estimated that five thousand men, besides many horses, will be employed harvesting ice. Many of our farmers earn quite a good deal in this way.

A "Happy New Year" to pastors and people! "Happy is that people whose God is the Lord."

A. S. L.

EAST MAINE CONFERENCE

Rockland District

Clinton. — Pastor Weed is in labors abundant. Extra meetings have been held with encouraging results. Sabbath congregations are on the increase, also the Sunday-school. Finances are well in hand. Vigorous work has been done on the temperance line. Three new subscribers to ZION'S HERALD are reported.

Benton. — A good interest prevails here. Five have recently joined the Epworth League.

East Vassalboro. — Congregations are on the increase. Revival services are to be held in January. Evangelist Munroe will assist the pastor. Mr. Towle has recently lost his father. He died at his home in Unity, on Thanksgiving Day. He was a trustee and steward of our church for many years.

China. — Work on the exterior of the parsonage is completed. The building is greatly improved, $100 having been expended. Two nice chambers can now be put in.

Northport. — Rev. Kelsey Ordway will supply during the winter, while continuing his studies at the Conference Seminary. He reports the winter term as opening well.

Belfast. — Rev. G. G. Winslow is hopefully pushing the work. Scarlet fever has greatly interfered with congregations and Sunday-school. The ladies held a successful fair, Dec. 12.

Morrill and *Knox.* — Rev. A. D. Thibodeau is doing self-sacrificing work for this charge. We expect good results from faithful seed-sowing.

Searsport. — A good revival interest is manifest. There have been some resurrections. No outside help is employed.

Camden. — Good results at this bee-hive. A Sabbath-morning prayer-meeting has been instituted. Cottage meetings are being held. Interest has been paid and payments made on the debt. The League is making its last payment of over $200 on the organ. Rev. T. S. Ross has been appointed district superintendent of Junior work, and is ready to help other churches on that important line.

North Waldoboro. — Nov. 22 and 23 we had the pleasure of attending the annual fair of this enterprising society. It would be impossible to name the many attractions, and not a "chance scheme" to be found. All the people seemed to be interested in the enterprise. We have not seen so many together since the dedication. One hundred and fifty dollars, "honest money," was the reward of united and vigorous effort. Pastor Lowell is greatly encouraged, and hopes to banish the debt before Conference.

Thomaston. — Diphtheria has broken up the village school three times during the autumn. Sunday-schools, congregations, and all public gatherings have been seriously interfered with. Jan. 1 will again see us on the advance.

W. W. O.

N. E. SOUTHERN CONFERENCE

Providence District

Attleboro. — Last April the Conference met in this church, and the members of the Conference received most generous hospitality at the hands of this splendid people. Within a few weeks

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after Conference the daily papers contained an account of the destructive fire which consumed a large part of the buildings in the jewelry district and thereby crippled the business interests of the place. Many wondered what the effect would be on our church here. The following recent report will show that notwithstanding several members of our church were compelled to remove from the town and others were forced to be idle for some time, the church has gone forward with its work, not at all disheartened. The current finances are in better condition than at this time last year. The benevolent collections are nearly all taken and nearly all show an advance. The Ladies' Aid will soon make the final payment on the fine parsonage, thus accomplishing the work they set out to do. Much praise is due them for their success. And now, best of all, the church, under the leadership of the pastor, Rev. G. W. Hunt, has pledged $4,212 to pay the debt of $4,000 on the church. The Ministers' Meeting in Providence, Dec. 19, sent a vote of congratulation to the official board at Attleboro on their release from all indebtedness.

Central Falls. — An old floating debt of $300 has been paid through the faithful work of the pastor, Rev. J. H. Newland. The work in all departments is going on pleasantly and profitably.

Providence, Asbury Church. — The bazaar held by the Ladies' Aid under the leadership of Mrs. C. A. Phillips, the president, Dec. 13-15, is reported to have exceeded former efforts, considerably over $300 being realized. The ladies use the proceeds to pay interest on the church debt. A movement has been begun to pay off the indebtedness.

Providence Ministers' Meeting. — Rev. G. E. Brightman, of Pascoag, read a paper, Monday, Dec. 19, on "Does Our Church's Ethical Legislation Need Amendment?" It was an able appeal for the abrogation of the enactments of 1872 relating to amusements. Paragraph 248 of the Discipline as legislation does not appear to have much ministerial support in this section. It would be unfair to assume that the *Providence Journal* has interpreted the arguments used in debate as the advocates of repeal intended. The headlines over the account of the meeting read: "Not Sinful Amusements. Methodist Ministers who would Permit Dancing." And yet there is no doubt that Methodist circles in this city will consider repeal as permissive. Neither is there any doubt in thoughtful circles that the attempt at prohibition in the 1872 enactments was a stupendous blunder.

Providence, Washington Park Church. — Rev. F. L. Streeter, the pastor, was called away recently by the death of his brother-in-law at Weedsport, N. Y. During his absence Rev. G. W. Anderson very acceptably filled his place on Sunday and in the social services.

East Providence, Haven Church. — Mr. Laurrence H. Chace, a member of Mr. J. E. C. Farnham's family, and a senior in Brown University, the Misses Ella and Lizzie Burt, and Mr. J. R. D. Oldham, now a teacher in Norwich, Conn., gave a very pleasing entertainment in the Methodist Episcopal Church, Moosup, Conn., on the evening of Dec. 7. Mr. J. E. C. Farnham delivered the address before a gathering of young people's societies held under the auspices of the Y. M. C. A. in Odd Fellows Hall, Taunton, Nov. 20. His subject was, "Personal Responsibility and Personal Opportunity." It was a fine effort and was warmly commended on all sides. KARL.

Asbury Church, Providence. — The pastor, Rev. C. A. Stenhouse, is giving a series of practical talks to young men on Sunday evenings of December and January, with the following topics: "Joseph the Ruler, or Virtue Rewarded;" "Moses, the Egyptian-Hebrew, or Has Every Man his Price?" "Samson, the Athlete, or The Profligate's Ruin;" "David, the Hero, or Seizing an Opportunity;" "Absalom, the Politician, or An Unscrupulous Ambition;" "Solomon, the Wise, or The Mistakes of Marriage;" "Gehazi, the Leper, or The Cost of Deceit;" "Saul, the Roman-Jew, or The Man with a Hobby."

New Bedford District

New Bedford, Portuguese Mission. — The friends of Portuguese work will be rejoiced to know that by the action of the Missionary Committee $800 has been appropriated toward pastoral support and $100 additional for the publication of a hymnal and ritual. Work on the hymnal has already been begun by the pastor, Rev. Geo. B. Nind. A fine building lot has been purchased, and plans are in the hands of contractors. The regular religious services are all well attended; the prayer-meetings often number one hundred. An evening school, with classes in English branches and the catechism, is in successful operation. A sewing school held in the afternoon is doing good work. Presiding Elder Everett has issued a circular letter containing statistics and valuable information which should be read to every congregation on the district.

New Bedford, Allen St. — The December meeting of the Social Union was held with this church. Rev. A. S. Kavanagh, of South Norwalk, Conn., was the speaker. Special services are already planned for, and spiritual results expected. Rev. J. N. Patterson is pastor.

Long Plain. — Rev. J. Elbert Thomas, pastor for two and a half years, leaves this charge to assume the pastorate of the church at South Somerset. His departure is sincerely regretted by the entire community.

Bryantville. — A beautiful vesper service was recently given by the choir to the delight of a large congregation. Christmas was fittingly observed by a concert and tree. The pastor, Rev. J. O. Rutter, and family were remembered in a substantial manner. The community is to receive the benefit of a course of lectures from such speakers as Dr. L. B. Bates, Revs. Edgar F. Clark, E. F. Studley, Mr. Geo. W. Penniman, and others. With seven lectures and entertainments for 50 cents, no charge of "a money-making scheme" can be brought against the management.

Falmouth. — At the church, Monday evening, Dec. 26, the annual Christmas Sunday-school festival was held. The program included the singing of Christmas anthems, prayer by Rev. Mr. Bacheller, and the distribution of presents from a heavily laden tree. The exercises, which were conducted by Superintendent Jones, were successfully carried out. Preceding the exercises in the church a collation was served in the chapel. During the evening a delegation called upon the pastor, Rev. R. H. Schuett, who was detained at his place of entertainment by illness, and presented him with a purse of $30, the gift of the Epworth League, a nicely wrought quilt, the handiwork of the girls of the Junior League, and numerous other useful articles. The presentation speech was made by Mr. J. H. Jones, to which the pastor happily responded.

Whitman. — The Sunday-school has recently added 96 new books to the library. The attendance is most encouraging. One was received by letter at the last communion. Finances are in excellent condition. Benevolences are fully equal to last year. The Literary department of the League is giving a series of lectures, admission free. They have been highly appreciated. At the Christmas festivities the pastor, Rev. O. E. Johnson, received four five-dollar gold pieces, beside other remembrances. Special services are the order for January. Miss Elisabeth S. Tobey will assist the pastor from the 1st to the 29th. A house-to-house visitation is being made. Pastor and people are doing their part, and expecting great things of the Lord. L. S.

Norwich District

Hockanum. — Rev. H. E. Murkett, pastor. A Young Woman's Home Missionary Society, recently organized by Mrs. Murkett, is actively at work. Two barrels of clothing have been sent to the Providence Deaconess Home, and a barrel of vegetables has also been sent to the same worthy institution by a member of this church. The Junior League numbers 28, and although newly organized is making its influence felt upon the children for their good. Dec. 8, the membership of the church came together for a roll-call which was greatly enjoyed and very successful. Supper and sociability occupied the first part of the evening. Then the company was called to order by the pastor, and the roll-call was responded to with earnest testimonies of Christian experience. The different branches of church work were carefully considered, and nearly all apportionments for benevolences were pledged.

Mashapaug. — Rev. Frank B. Adams and his kind and generous-hearted people have been working together in sweetest harmony for nearly two years, and prosperity has crowned their labors. A burdensome debt has been paid up; the church and parsonage have been repaired; and several thorough conversions have contributed to the spiritual strength of the society. There is a steady, healthful increase in the attendance upon church services and the outlook is most encouraging.

Staffordville. — Rev. C. H. Van Natter, pastor. The roof of the church has been newly shingled, and the interior beautified with freshly papered ceiling and alcove, making a very attractive audience-room. The total expense of these repairs was $94.

Crystal Lake. — Rev. F. A. Woodworth, who has been supplying at Hopevale, has been ap-

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pointed junior pastor at Stafford Springs and Crystal Lake, with a view to caring for the work here. The people have given him a cordial welcome. The work at Hopevale will be cared for by Rev. J. A. Wade, of Turnerville, joining the two fields in one pastoral charge.

Preachers' Meeting. — Another of those delightfully refreshing and inspiring gatherings of ministers and their wives was held at the Burnside parsonage, Monday, Dec. 12. For the past six months "The True Doctrine of Atonement" has been made the subject of careful study. The interest, which has been steadily rising from the first, culminated at this meeting, when Revs. W. S. McIntire, J. S. Wadsworth and W. J. Yates presented their "Views of Atonement from Present Light and Knowledge." The study of this great fundamental of our faith has been most profitable. There were twenty-three present, outside of the pastor's family, and twenty-eight sat down to dinner. The next gathering will meet with Rev. H. E. Murkett and wife at Hockanum, Jan. 16.

Danielson. — Rev. Walter Ela, pastor. A "home camp-meeting," commenced Dec. 6, developed such good interest that the meetings were continued for a second week. The church membership was greatly quickened, and one seeker was at the altar for prayers. The pastor was assisted by the following brethren, who preached able, helpful sermons: John Oldham, Presiding Elder Bates, Jacob Betts, John Pearce, E. J. Sampson, Lewis B. Codding, and Evangelist G. H. Hemus, who preached four times with great acceptance. In response to a universal desire it is expected that Mr. and Mrs. Hemus will conduct special services at this church soon after the holidays. A union Thanksgiving service was held in our church Sunday evening, Nov. 20. Mr. Ela preached the sermon from Psalm 31: 19: "O how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." The *Windham County Transcript* published the sermon in full, and commended it very highly. The speaker dwelt at some length on our recent war with Spain, "the great event of the year," which he treated with wise and thoughtful intelligence.

New London. — Rev. Richard Povey, pastor. The Epworth League had as a recent program an "Evening with Merrie England," arranged by the department of Literary Work, of which Miss Grace E. Povey is chairman. It was greatly enjoyed, and was highly spoken of by the local papers. The Sunday-school had its Christmas entertainment on Dec. 27. A well-loaded Christmas tree brought joy and pleasure to the little folks.

Personals. — East Glastonbury should have been mentioned in the report of churches represented at the inauguration of the Rockville Methodist Social Union. The pastor, Rev. F. H. Spear, rendered valuable assistance in organizing.

Rev. J. E. Fischer, the successful evangelist who has recently labored at Manchester, Waterbury and Warehouse Point, has some open dates in February and March. His address is Wickford, R. I. SCRIPTUM.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Jan. 2, Dr. Lorimer, pastor of Tremont Temple, preached a masterly sermon upon "Christ and His Critics." It mightily moved his large audience. Meeting of Evangelical Alliance at Tremont Temple, Monday, Jan. 9.

South District

Boston, First Church. — The Christmas season was observed with special music on Sunday morning, a very fine Sunday-school concert in the evening, and the Cantata of Christmas Eve, with a tree, etc., on Monday evening. On Dec. 31 the annual roll-call was followed with a sermon by Dr. S. F. Upham and a social service in which one young man asked prayers, the new year being ushered in by an altar-service of consecration and of prayer in his behalf. On Sunday morning, Jan. 1, 1 was baptized, 3 received from probation, and 8 by letter. The pastor, Rev. W. T. Perrin, was assisted in this service by Rev. Drs. Upham and Clark. In the evening another seeker was at the altar. Preparatory services are being held this week, and Friday will be observed as a day of fasting and prayer, with services at 12.30 and 7.30. Beginning Jan. 8, two weeks of revival services are planned, with addresses each night from business men of Boston and vicinity on the general subject, "How I became a Christian, and Why I am a Christian."

Boston, Morgan Chapel. — The pastor, Rev. E. J. Helms, is rejoicing in a great work of grace among the hundreds of people who frequent these services. Conversions are frequent, and many are blessedly genuine.

Baker Memorial, Dorchester. — The pastor, Rev. F. N. Upham, received 13 persons into church fellowship — 6 by letter, 2 from probation, 5 on probation. Of those received on probation four were Chinamen, who also were baptized at this service. The pastor speaks in January at the Sunday evening service upon these topics: Jan. 1, "Habit;" Jan. 8, "Insolvent;" Jan. 15, "The Tempest;" Jan. 22, "Plenty in Famine;" Jan. 29, "The Crown of Thorns." Beginning with watch night, special services will be held for several weeks. The pastor, assisted by Mr. Frank Ryerson as conductor of the singing, will have charge.

Dorchester, First Church. — The pastor, Rev. John Galbraith, announces the following pulpit themes for the Sunday evenings of January: Jan. 1, "Life, Is it Worth Living?" Jan. 8, "Death, What does it Do?" Jan. 15, "Is There a Future Life?" Jan. 22, "Where are the Dead?" Jan. 29, "Shall We Know Each Other?"

Dorchester St., South Boston. — The Christmas exercises were of unusual interest. In the morning the pastor, Rev. William Full, preached upon "The Angels' Message," and in the evening on "The Coming King." After the sermon a new cantata, entitled "The Hope of the World," was beautifully rendered by a chorus choir. On Monday evening at the Christmas tree celebration the pastor and family were generously remembered. The watch-night services were very impressive. The new-born year found every person present kneeling in prayer. Revival services will be held every evening during the month of January, except Saturdays. The pastor will be assisted by Mr. McQuarrie of Brooklyn, and the soloist will be Miss May Horton.

Allston. — At the Christmas festival the pastor, Rev. Jesse Wagner, and his wife, were remembered with two elegant chairs. A very happy occasion drew pastor and people closely together.

Brookline, St. Mark's. — On Saturday evening a farewell reception was extended by this church to Rev. and Mrs. William I. Haven. At 8 o'clock several hundred people gathered in Chapter Hall to shake hands with the retiring pastor and his wife. The public exercises began at 8.30, with solos by Mrs. L. W. Burlen, Dr. Hines and Mr. Nickerson. In behalf of the church Dr. C. H. Jacobs presented Mr. and Mrs. Haven with a very fine Turkish rug. In tender and hearty words he spoke of the splendidly successful pastorate of Mr. Haven and what had been achieved under his leadership. Mr. Haven made brief and fitting response. All then partook of a fine collation which the ladies of the church had prepared. After this, as a very suitable close of the old pastorate and beginning of the new under Rev. A. B. Kendig, D. D., the people participated in an interesting and profitable watch-night service. U

Worcester, Grace. — This was the only church to pay any deference to Forefathers' Day, and this one did so by eating a supper of old-fashioned boiled victuals in honor of the ancients. Every church in New England, if not in America, ought to observe the day in some way. The church Cadets recently gave a pleasant entertainment in the vestry. Sunday evening, Dec. 18, Capt. E. G. Barrett, of Co. A of the "Second," gave a very interesting account of his experience in the Santiago campaign. The largest audience that has assembled in many a month gathered to hear the gallant Captain tell his story. It is a pleasant thing to note that he brought every man of his company home with him — a thing that cannot be said of any other officer of the regiment. A union meeting in the interests of no-license was held here, and convincing words were uttered in behalf of the cause. Though the city went license, the vote was much reduced.

Coral St. — Pastor Sanderson week before last attended the funeral of Henry, one of the sons of the late armless sergeant, Tom. Plunkett. The other son is on his way to the Philippines as a soldier in the regular army. Rev. W. T. Perrin, of Boston, gave the fifth lecture in the course of entertainments; his subject, "Novelties." A good no-license meeting was held here just before the city election, and it is to be hoped had its influence on the vote. The vestry is used as one of the polling places. Pastor Sanderson rigorously enforces the "no smoking" rule.

The quarter-centennial was observed, Dec. 4. A love-feast, at 9.30 A. M., was led by Rev. William Pentecost, who was the last minister to preach in the open air on the lot where the church now stands. At 10.30 Prof. M. B. Chapman, of Boston University School of Theology, preached a very

Looking Forward Eighteen ninety-eight has brought in the largest business in our history, and we are profoundly grateful to the thousands of patrons who have made this result possible. We greet the New Year with increasing expectations, and have made unusual preparations for a ***great beginning this week.*** In every department are offerings in which we make you a present of a portion of the selling price. They have yielded us a profit all the season. ***It is your turn now.*** Associate your wants with our store and come to have them filled here. We want you for a customer, want you for a friend of our store the coming year.

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able and timely sermon, which made a deep impression upon his audience. At the Sunday school anniversary Mrs. H. C. Graton, Mrs. R. Pearce, and Mrs. H. W. Hastings, former teachers, made interesting addresses. At the 3 P. M. service words of greeting were spoken by Rev. Geo. W. King, of Trinity, Rev. W. J. Thompson, of Grace, Rev. H. H. Paine, of Laurel St., Rev. A. Sanderson, superintendent of City Missions, and Rev. J. H. Mansfield, D. D., presiding elder. The Epworth League anniversary was held at 6 P. M., at which a stirring address on "The Larger Success" was given by Rev. C. W. Burns. At the evening service the devotions were conducted by Rev. V. M. Simons. The pastor, Rev. Geo. B. Sanderson, gave a historical address, which was followed by an address by Dr. G. Stanley Hall, president of Clark University, on "The Relation of Science to Religion."

On Dec. 8 a reception was given to former members and friends from 6 to 7.30 P. M. This was followed by the anniversary banquet, after which there were addresses by A. B. F. Kinney, P. F. White, Rev. W. J. Thompson, H. C. Graton, R. A. Evans, B. F. Sawyer, W. Taylor, Mrs. R. Pearce, and Mrs. C. Groser. All the services, including the reception and banquet, were largely attended and were very interesting and profitable. QUIS.

North District

Worthen St., Lowell.— At every communion service recently persons have united with the church in one form or another. Twelve joined, Nov. 6. It is expected special revival meetings will be held, beginning with the Week of Prayer. A Chinese department has been added to the Sunday-school, and weekly about fifteen Chinamen are instructed in the way of life by faithful teachers. The moral and religious people rejoice that the city has voted for no license. This is a victory for temperance, the results of which can scarcely be estimated. The police commissioners say the law shall be enforced. The overturn so greatly needed has astonished the State, confounded the liquor men, and put new courage and hope into the churches. Worthen Street's pastor, Rev. E. T. Curmick, D. D., is closing his fifth year of service. He is laboring so to round up his ministry here that he may leave the church in a good spiritual and financial condition. U.

West District

Westfield.— On Dec. 19 the funeral services of Henry J. Bush were held. He has been one of the most substantial men of the church—a trustee for many years, and, until he sustained heavy losses in later years, a princely giver. He is the twenty-sixth member of this church who has died at over seventy years of age during Rev. L. H. Dorchester's pastorate of not yet five years.

Springfield, Trinity.— We notice that Rev. A. C. Skinner, pastor of Trinity, offered the prayer at the opening session of the Superior (criminal) Court, Dec. 27.

Holyoke Highlands.— Rev. O. R. Miller has been very active in the no-license campaign. The city, which has an excessively large foreign population, nevertheless voted for license by only a very small majority; and the temperance forces have reason to be encouraged to a hearty and hopeful prosecution of their effort for another year. H.

The Index to lamps and the chimneys for them will save you money and trouble.
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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of CONSUMPTION, BRONCHITIS, ASTHMA, CATARRH, and all Throat and Lung Affections, also a positive and radical cure for NERVOUS DEBILITY and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Power's Block, Rochester, N. Y.

CURED

CHURCH REGISTER

HERALD CALENDAR

Central Circuit Pr. Mtg. at Holliston, Jan. 16

DEDICATION AT WESTBORO.— The new M. E. Church in Westboro will be dedicated Jan. 15. Bishop Mallalieu is to preach at 10.30 a. m., and Rev. Wm. Rice Newhall, D. D., at 7.30 p. m. A concert to exhibit the new organ will be given on Monday at 8 p. m. Tuesday evening, at 7.30, Rev. Geo. H. Spencer will preach. Wednesday afternoon, from 5 to 6.30, reception to ex-pastors and former members.

NOTICE.— The annual meeting of the New England Methodist Historical Society will be held at the Society's room, 36 Bromfield Street, Boston, on Monday, Jan. 16, at 2.00 p. m. The librarian will read a paper on the life and labors of the late Rev. Daniel Wise, a corresponding member of the Society. The Directors will meet at 2 o'clock.
JOSEPH H. MANSFIELD, Rec. Sec.

W. F. M. S.— The quarterly meeting of the New England Branch will be held in St. Mark's Church, Brookline, on Wednesday, Jan. 11. Executive meeting at 10 a. m; public meetings at 11 a. m. and 2 p. m. Miss Ruth Marie Sites will give an address in the afternoon. There will also be a symposium on missionary work. Brown Reservoir cars *via* Coolidge Corner, pass Park St., on which the church is situated.
Luncheon will be served at 15 cents.
A. W. PHINNEY, Rec. Sec.

THE EVANGELICAL ALLIANCE will hold its next meeting Monday, Jan. 9, at 10.30 a. m., in Lorimer Hall, Tremont Temple. Rev. Walter Laidlaw, Ph. D., will speak on "The Methods and Results of the New York Federation of Churches," of which organization he is the executive secretary. His address will be illustrated by the stereopticon. Accredited delegates from the churches will be enrolled, and the proposed federative work will be discussed by Rev. Drs. Burr, Dickinson and Perrin. Officers will be elected. Please be present promptly, as the hall will be darkened during the address.
F. O. CUNNINGHAM, Sec'y.

Money Letters from Dec. 1 to 17.

J B Aldrich, Sarah M Adams, J H Allen, W H Adams, N L Anthony, J E Allen, Dr J C Ayer, C L Adams, J H Au, A W Anderson. Mary A Brewster, Fannie L Barnes, Otho Brant, D D, J I Bartholomew, T Bancroft, Geo W Bryant, J A Bronson, F L Brooks, J A Bowler, C F Bailey, C E Bisbee, F H Buswell, C J Brown, Edw H Brewer, W A Baker. Jas Cairns, E T Curnick, S Cheney, John B Cook, R T Capers, F P Crandon, S V B Cross, J T Calderwood. I W Doeg, T M Dillon, Mrs E A Drew, C E Dame, G F Durgin, F B Day, Dummer Academy, Dauchy & Co, Wm J Danielson. L S Forbes, Mrs N M Flagg, Wm H Fay, Carlos Foster, M A Farwell, B F Fickett. F E Goding, Wm J Gray, Mrs B P Gilman, Edwin Genge, D N Griffin, Mrs W H Griggs, L B Greene, A B Gifford. A J Haynes, F B Harvey, Lucy A Huckins, Thos Haworth, S U Hathaway, W J Heath, W Haskell, O W Hutchinson, F J Hale, H B Humphrey & Co, A H Humes, Taylor Heiman & Co, A T Helmerhausen, M F Hamilton, C N Hinckley. Mrs S B Ives. Mrs H E D Jackson. J King, D S Kellogg, H S Kimball, Geo P Knowlton. A W Lamson, J C Lamb, J M Leonard, Rev Wm Magwood, S M Mayhew, D C McFarland, Mary A Munroe, Rev W T Miller, A E Morris, Mrs J W Monroe. W S Moffett, Mrs M Maynard. Nelson, Chesman & Co, S W Naylor. Ira Parker, L E Peterson, C M Parker, Mrs C W Pierce, Mrs R Peavy. Mrs I A Ruoff, Rev L E Rockwell, Royal Baking Powder Co. Mrs E F Shackford, J D F Slee, B P Spaulding, Mrs A Sawyer, Mrs E Spaulding, W A Sullivan, Mrs C Spaulding, O W Scott, Nicholas Smith. Mary M Trask, E B Turner, A D Thibodeau, W C Twombly, Jas Tregaskis. D C Vaner, I D Van Valkenburg. L B Wilson, C S Wood, Wells' Newspaper Agency, Edmund Wood, Mrs A N Whitten, E B Wilson, J Wood, J A Wood, W H Wardell, Warren Pub Library.

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MARRIAGES

SMITH — PROCTOR — In South Essex, Mass., Dec. 20, by Rev. Joseph Simpson, Lester G. Smith, of Gloucester, and Lizzie S. Proctor, of South Essex.

CURTISS — KEAYS — In Melrose, Dec. 21 by Rev. Joel M. Leonard, George S. Curtiss and Lizzie Mora Keays, both of Melrose.

STRICKER — LAWSON — In this city, at the home of the bride's parents, Dec. 26, by Rev Samuel E. Howe, Julius Stricker and Grace A. Lawson, both of Boston.

DUNN — SANFORD — In Saxonville, Dec. 24, by Rev. J. Peterson, Homer H. Dunn and Lucy H. Sanford.

FREEMAN — RANDALL — In Stockton Springs, Me., Dec 29, by Rev. H. W. Norton, James Freeman, of Winterport, and Geneva M. Randall, of Prospect, Me.

WILLIAMS — DEJELAR — In East Pepperell, Dec. 24, by Rev. C. H. Hanaford, Frank Williams and Frances Dejelar, both of Pepperell.

GAY — EMMERTON — In East Pepperell, Dec. 26, by the same, assisted by Rev. Geo. B. Sanderson, Geo. A. Gay, of Pepperell, and Mrs. Emma J. Emmerton, of New Jersey.

GRANT — CHASE — In Bridgewater, Me., Dec. 25, by Rev. Geo. J. Palmer Edgar L. Grant and Maud G. Chase, both of Bridgewater.

GENESEE WESLEYAN SEMINARY.— The Seminary authorities are making an effort to secure a complete list of all graduates and former students. Many of the records were burned in the fire two years ago, and the whereabouts and occupations of many are unknown. Will every former student to whose attention this call may come send AT ONCE to the Principal at Lima: 1. When and how long you were here as a student; 2. If you graduated, and in what class; 3. Your present address and occupation; 4. Specify whether you were also a student at Genesee College. Any other information will be welcomed, but the above is especially desired in order to complete our records. Please do not take for granted that we know the facts in your case, but send in your report at once.

If any readers of this call know of former students who are not likely to see this request, they will confer a favor by sending in the above data, as nearly as able, concerning such persons. PLEASE ACT PROMPTLY, before the matter passes from your mind. B. W. HUTCHINSON, Principal.

Drying preparations simply develop dry catarrh; they dry up the secretions which adhere to the membrane and decompose, causing a far more serious trouble than the ordinary form of catarrh. Avoid all drying inhalants and use that which cleanses, soothes and heals. Ely's Cream Balm is such a remedy and will cure catarrh or cold in the head easily and pleasantly. A trial size will be mailed for 10 cents, large for 50 cents. All druggists keep it. Ely Brothers, 56 Warren St., New York.

The Balm cures without pain, does not irritate or cause sneezing. It spreads itself over the irritated and angry surface, relieving immediately the painful inflammation.

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We cannot too strongly nor too often urge the supreme importance of planting seeds that are perfectly pure and fresh. Seeds that are offered at cheap prices are almost invariably of doubtful origin and uncertain age, sure to cause the planter disappointment and loss. The thoughtful planter's only surety lies in buying seeds sent out by a conscientious and trustworthy house. A vast number of American gardeners have (and have had for years) the utmost confidence in seeds that bear the name, D. M. Ferry & Co., Detroit, Mich. The present generation of planters can hardly remember the time when Ferry's seeds were not on sale everywhere each year and as regularly planted by thousands — with the greatest faith in the unvarying quality of the seeds and in the integrity of the firm that grew them. Every planter, whether already a buyer of Ferry's Seeds or not, should send for Ferry's Seed Annual for 1899. It is mailed free to any one who writes for it.

OBITUARIES

Earth's but a sorry tent
Pitched for a few frail days,
A short-leased tenement;
Heaven's still my song, my praise.
O happy place!
When shall I be,
My God, with Thee,
To see Thy face?

No tears from any eyes
Drop in that holy choir;
But Death itself there dies
And sighs themselves expire.
O happy place!
When shall I be,
My God, with Thee,
To see Thy face?

No sun by day shines there,
No moon by silent night;
Oh, no! these needless are;
The Lamb's the city's light.
O happy place!
When shall I be,
My God, with Thee,
To see Thy face?

— *Samuel Crossman.*

Chilson. — Mrs. Philena (Downs) Chilson was born in Weathersfield, Vt., May 21, 1813, and died in Perkinsville, in her native town, Nov. 5, 1898. She was one of a family of eleven children, all of whom lived until the youngest had reached the age of fifty-one years.

She was united in marriage with Tyrus Chilson, Jan. 15, 1835. Of their four children two died in infancy; the other two were spared to comfort the mother's after years of widowhood, to do what affectionate solicitude could do toward lightening the sufferings of her last days, to brighten her pathway to the grave, and to mourn the loss of a devoted parent. This daughter and son — Mrs. Marion Sherwin and Herbert Chilson, M. D. — made their home beneath the same roof with their mother to the last.

Mrs. Chilson's tastes were quiet, her manner retiring, and her attachment to her home very strong; her entire life was spent in the town of her birth, where she earned the reputation of an industrious, hard-working woman. She was converted in her early womanhood and united with the Methodist Episcopal Church in Perkinsville in 1836, retaining her relation there until called to membership in the church triumphant — a period of more than threescore years.

She suffered much during the last months of her life, but endured the trial with great patience and fortitude. She viewed the approach of death with composure, and expressed her wishes as to arrangements for the funeral, leaving, as a message for the writer, who was to conduct the services, her last testimony in the words of the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me."

At the pleasant little Methodist church in the place, now seldom opened save for such occasions, a large number of neighbors and friends gathered on the following Monday in testimony of respect for the deceased and sympathy for the mourners; and as the November sun was sinking to the horizon, the mortal remains of our sister were laid to rest in the cemetery on "the Plains" where five generations of Chilsons sleep side by side.

F. W. LEWIS.

Karcher. — Christopher Karcher was born in Spielberg, Germany, Jan. 13, 1833, and died in Dorchester, Mass., Oct. 31, 1898.

At the age of nineteen, upon the death of his father, Mr. Karcher, with his mother, brother and sisters, came to this country and settled in Dorchester. Upon the outbreak of the Civil War he enlisted in the famous Co. K of the fighting 11th Mass. His rank was orderly sergeant. He remained in the army until the close of the war. He was actively engaged in seventeen battles. He saw hard fighting, but was never wounded, and never absent from duty on furlough. He came home at the close of the war one of the fourteen survivors of the one hundred and one who composed the original company.

In 1870 he was appointed on the police force of the city of Boston, and continued to serve there until June, 1898, when, at his own request, he was retired on a pension.

In 1865 he joined the Dorchester Methodist Church and has been a class-leader there for many years. He was interested in every good cause. He was a loyal patriot, an enthusiastic Methodist, and a devout Christian. He was respected, trusted, and loved by the entire community.

In 1857 he married Miss Catherine Hoffman, who, with two sons and four daughters, survives him. His family cherishes the memory of a devoted husband, a loving father — a Christ-bearer in deed as well as in name.

JOHN GALBRAITH.

Carter. — Elizabeth Carter was born in Kittery, Maine, in November, 1808, and died, May 7, 1898.

Sister Carter was converted in early life in Boston, and united there with the Methodist Episcopal Church. Removing to Kittery she joined the First Church, where she was a faithful and devout attendant until 1870, when she united with the Second Church at the "Foreside," of which she was a member to the day of her death.

Of uncompromising, sturdy, Christian character in all her ways, she delighted to tell of the early days of Methodism in these parts and the victories won by her beloved church for the cause of Christ. She retained the use of her faculties to a remarkable degree until the last, and her faith and hope in the Saviour never wavered.

"Aunt Lizzy" was the oldest member of her home church, and her interest in it was an inspiration to her pastor and was worthy to be followed by all. May this mantle fall upon the younger people who are taking the work which our dear old brothers and sisters, one by one, are laying down!

Faithfully and tenderly cared for by three generations of a neighboring family, she passed to her eternal home remembered with love by all who knew her.

D. F. FAULKNER.

Littlefield. — Mrs. Sylvester Littlefield, after nearly fourscore years of earthly life in Alfred, Me., passed peacefully into the world beyond the morning stars, Aug. 18, 1898. Her maiden name was Mary Caroline Herrick. She was born in Alfred, Me., Aug. 17, 1822, the daughter of Benjamin and Mary Herrick, prominent and honored members of the Alfred church.

Born and reared in Methodism, Mary early in life consecrated her heart and life to her Saviour and to the church, and it can be truly said of her that she fully embraced the faith once delivered unto the saints; that she firmly maintained her Christian character pure and unblemished; honored her profession by a life beyond reproach or rebuke, without scar or wrinkle or any such thing; and evinced her unswerving loyalty to the church of her first love even unto death. She loved her church. Her heart mourned over its seasons of decline and apathy, but her soul rejoiced over its times of refreshing and spiritual growth.

Mrs. Littlefield was twice married. Her first husband was Isaac N. Benton, a Methodist of Boston, Mass. There were given to them four children, all of whom went to the glory-land in infancy. Her second husband was Sylvester Littlefield, of Alfred, a great noble soul, influential in his town and county, having served several years as clerk of courts, beloved by his church, a prince in Israel, and such a daily living example of genuine piety and of the manifold grace of God that at his death, which occurred Sept. 24, 1886, his pastor said: "The prop of Alfred Methodism has fallen."

Mrs. Littlefield leaves one brother, Horatio Herrick, of Lawrence, Mass., and one sister, Mrs. Harriet P. Goodwin, of Biddeford, Me.

For a few years past she has spent the winter season with Mrs. Jessie L. Hanscom, of Manchester, N. H., her adopted daughter, who for years has faithfully, tenderly and lovingly ministered to her dear mother's comfort and riper years.

Mrs. Littlefield was a rare personality. Her mind was unusually clear, strong and intellectual. She was a great reader. She loved and reveled in the literature of her own church, and was a lifelong reader of ZION'S HERALD and the *Christian Advocate*. She had a nature intensely sympathetic — large-hearted, motherly, companionable — a womanly woman. Her home was Eden-like, sunny, restful, helpful, soul-refreshing, and she was its queen. Never obtrusive, always modest, ever esteeming others better than herself, yet she never faltered in assuming responsibility made plain as her share in her Master's service. Such a home with such a spirit is an abiding benediction, especially to a busy and sometimes tired pastor, and the memory of her personality and of her constant, loving ministries will ever remain precious in the hearts of her pastors and their families. Her hand and heart were always open with commendable liberality for the support of the Gospel and all the benevolent enterprises of the church. Her neighbors also found in her a true and substantial friend — like Martha, ready to serve, relieve and comfort to the limit of her strength and ability; like Mary, humble, devout, spiritual, drinking her fill at her Master's feet. May her mantle rest upon the dear ones who deeply mourn her departure, and may friends long parted meet again never to say "good-bye!"

Her funeral services were conducted at her residence by her pastor, Rev. T. C. Chapman, assisted by the writer.

W. CANHAM.

Jones. — Smith E. Jones died in Salem, N. H., Dec. 4, 1898, aged 79 years, 3 months, and 10 days. He was born in Gilmanton, N. H.

The most of Mr. Jones' active life was spent in Littleton. Since the decease of his wife, seven years ago, he has resided at Salem Depot with his only surviving child, Mr. Frank H. Jones. He had been a member of the church about fifty years. He was a strong and vigorous man, and has lived an intensely energetic life. During his residence here he has attended services as far as increasing feebleness permitted. He found delight and comfort in the Word of God and in prayer.

His last illness was short and very painful, but he was divinely sustained, and left us in the hope of immortal life.

S. E. QUIMBY.

Upham. — Joseph Nichols Upham was born in North Grosvenor Dale, Conn., Nov. 9, 1829, and died in that place, Oct. 18, 1898.

In 1853 he married Miss Mary E. Knapp. Both joined the Methodist Episcopal Church of their village in 1857, under the labors of Rev. W. S. Simmons, and became steadfast Christians. Mr. Upham has served the church faithfully as trustee, steward, and Sunday-school superintendent, and was at

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his death a most efficient church treasurer. From his position as a merchant and the leading undertaker of the town, he was widely known. He was a man of sterling character. In speech he was frank, in business scrupulously honest, in society making many friends and no enemies, in religion reverent, and generous with his services and money.

One of his last efforts was to attend camp-meeting. There he contracted what seemed at first a severe cold, but which developed into a serious complication of diseases. Great sufferings came upon him, which he bore with true submission and fortitude. He met the last enemy triumphantly.

His wife and one daughter, Mrs. Charles Austen, of North Grosvenor Dale, survive him.

L. B. CODDING.

Parry. — Mary Esther Parry, for more than forty years an intelligent and ardent Methodist, died suddenly of heart disease at Laconia, N. H., on the evening of Nov. 8, 1898.

Miss Parry was born in Portsmouth, of excellent parentage. She was descended from good old English stock. Early in life she turned to the Lord with her whole heart, and soon after became a Methodist, although she had been reared in the Baptist faith. She was drawn to Methodism by some of our distinguishing peculiarities which appealed strongly to her judgment and feelings. Her decision was intelligent and irreversible. For many years she was a member of the church in Portsmouth, and was the means of helping that society to free its property from a crushing debt. Her beautiful and hospitable home on Hedding camp-ground will not soon be forgotten by any one familiar with that historic place. Her interest was intense in all that passed there during the weeks of each summer season, and her services to the Association great.

Miss Parry was no shallow sectarian. She mentally grasped and heartily loved the great distinctive Wesleyan idea of perfect love. She believed in our vast connectional enterprises, and was a warm friend to the cause of missions. Entrusted as she was with some property, she proved a good steward of the Lord. She gave with joyous liberality, yet with no unthinking prodigality, to the church of Christ. In administering the bounty of the Lord she ever maintained an intelligent and rigorous system. She was a positive character. She had convictions, and could give a reason for them. She loved her friends devotedly. Her acquaintance with Methodists, especially with the members of the New Hampshire Conference, was wide and intimate.

Her later days were marked by a noticeable ripening in character. Her temper was serenely sweet, her spirits light almost to gayety. On the evening of her decease she chanced to refer to the land of Palestine, and said she never thought of the possibility that one day she should tread the soil where Jesus walked on earth without a deep and inexpressible thrill of joy. Little did she think that she was so soon to see the New Jerusalem, and behold the ascended Jesus with unbeclouded eye. She left the Methodist parsonage with the writer of this sketch to attend service at the church. On the way she spoke with joy of the sacrament of the Lord's Supper, of which she had been permitted to partake the Sabbath before. A little later she stopped as she often did to take breath; she complained of dizziness, sank to the sidewalk, and had ceased to breathe before she could be carried into a neighboring house.

Brief services were held in the parsonage at Laconia. The funeral took place at Portsmouth in the Methodist Church, and was conducted by Revs. J. E. Robins, W. Warren and A. L. Smith.

Our sister left no near relatives; but a dear and lifelong friend in Wolfboro, N. H., sincerely mourns her death.

A. L. SMITH.

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NEWS OF THE WEEK

Wednesday, December 28

— Great excitement prevails at Havana; there were three murders and 29 persons wounded in the city; Gen. Brooke takes command and the Americans police the city.

— Madini, a bitter opponent of Aguinaldo, has been intrusted with the formation of a new insurgent cabinet.

— Philippine insurgents on the island of Samar capture Calbayon; Spaniards evacuate Iloilo.

— Pittsburg gets an order for $1,000,000 worth of machinery for new steel and iron mills in Russia.

— There have been built in the United States during the present year 262 textile mills.

— A company has been incorporated to operate horseless trucks in New York city.

— Death of Robert R. McBurney, for many years General Secretary of the Y. M. C. A.

— Death, in Thomasville, Ga., of Mercedes, the favorite daughter of General Garcia.

— Death of Senator Justin S. Morrill, of Vermont, aged 88; he was the oldest member of Congress.

— Bubonic plague is reported to have broken out at Delagoa Bay, South Africa.

Thursday, December 29

— The cruiser Buffalo arrives at Port Said on her way to Manila.

— The American flag raised over Mariel, Cuba.

— The Yosemite sails from Philadelphia for Norfolk to be fitted out for her cruise to the Pacific.

— Ambassador Romero of Mexico is very ill in Washington.

— The committee presents the Wainwright loving cup to the Gloucester city council.

— The celebrated Keely motors arrive in Boston from Philadelphia.

— Roosevelt's official plurality is 17,786.

Friday, December 30

— Peace and arbitration petitions presented to the President by many churches.

— Captain Louis Kempff, U. S. N., is to be the naval governor of Guam.

— Work begun on the new battleship Ohio at San Francisco.

— Boston's new Southern Railway Terminal opened.

— Senor Don Matias Romero, ambassador from Mexico, dies in Washington.

— Bad fire in Milwaukee; planing mills and coal-yards burned.

— A fire is reported to be raging in the business portion of Victoria, B. C.

— King Humbert signs a decree liberating 2,700 prisoners, who were imprisoned during the riots.

— A report comes from Paramaribo that Dreyfus has been removed from Devil's Island.

— Attack was recently made, by rebels, on a detachment of Baluchis under a British officer in British East Africa; 100 rebels reported killed.

Saturday, December 31

— Theodore Roosevelt sworn in as Governor of New York.

— The 8th Massachusetts Regiment ordered to Cuba.

— Funeral of the late Senator Justin S. Morrill of Vermont.

— Captain Shaw and crew of the missing schooner Glen Huntley found on the island of Tristan d'Acuna.

— An American syndicate secures the title to Havana street railways.

— The Secretary of War creates four new departments in Cuba and assigns officers to command them.

— Secretary Long orders the discharge of 800 men from the navy; they are all volunteers who enlisted for the war.

— The situation at Iloilo causes anxiety in Washington; insurgents preparing to resist Americans.

— Lord and Lady Curzon arrive at Bombay, and are enthusiastically received.



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Monday, January 2

— At noon yesterday Spain formally surrendered Cuba to the United States. There was no disturbance.

— Congressman Dingley is very ill at Washington.

— Death of Daniel C. Prescott, general freight agent of the Maine Central Railroad.

— Mrs. Mary Lowell Burnett, only child of James Russell Lowell, dies of grippe at Elmwood, aged 51.

— Cashier of the Colebrook (N. H.) National Bank held for trial under $10,000 bonds.

— The cruiser Raleigh sails from Singapore on her way to the United States.

— The Empress Dowager of China in an imperial edict declares that the country is passing through a crisis, and calls on her ministers to enforce various reforms.

Tuesday, January 3

— Six regiments ordered to sail for Manila; the Helena and Yorktown also ordered there.

— The Detroit sailed from Boston for Santiago yesterday, where she will spend the winter.

— Fire destroys a Brooklyn carriage factory; loss $250,000.

— The Dingley tariff yields revenue enough for the national expense in time of peace.

— Revere, Mass., likely to establish a municipal gas plant.

— New England office for the Cuban Industrial Relief Fund opened in the Congregational House, Boston.

— Terrible crimes by the anti-Russian party at Korea.

— The King of Siam sends envoy to India to receive relics of Buddha.

— The Portuguese Cortes opened by King Charles.

The first Lutheran General Conference ever held in this country convened in Philadelphia, last week, for a two days' session. The three branches of this church were represented, there being about three hundred ministers present. While it is not announced as an effort to unite the three great bodies of the Lutheran Church, the object of the conference is to prepare the way for a better understanding and a more harmonious cooperation among Lutherans in this country.

The *Kent's Hill Breeze*, in referring to the administration of the institution since the death of the lamented President Chase, observes: "We greatly rejoice that we had such a man as Professor Trefethen on our faculty to whom we could look for guidance in our bereavement. He is the senior member of the faculty, and one in whom all, students, teachers and citizens, put their entire confidence. We are very glad to note how well and smoothly everything goes on."

Lord Rosebery, in characterizing the remarkable resources and many-sidedness of Gladstone, likes to affirm: "There were a hundred Mr. Gladstones." In a recent address, referring to Mr. Gladstone, he said: "I take it to be a fact that no one ever attained such eminence as a statesman who was essentially so bookish a man. Nowhere in history, so far as I know, is there an instance of so intensely bookish a man as Mr. Gladstone who was at the same time so consummate a man of affairs. I mean by bookishness the general love of books, reading, buying, handling, hunting them. The combination in his case is, I believe, unique, and will probably remain so."

This is the way the *Pittsburg Christian Advocate* puts it: "There are sensible laymen, and many of them. The *St. Louis Christian Advocate* quotes one of them as saying: 'God forbid that I should ever become so narrow and prejudiced as to stop my church paper because it does not reflect my individual views upon every phase of church doctrine or polity.'"

This issue of ZION'S HERALD is a pledge and a promise of the kind of paper that we shall try to provide for our readers during 1899. No reasonable expense and no labor will be spared to furnish the very best procurable from our able corps of contributors and correspondents, and the very best that we can do ourselves. We hope the names of all our old and valued readers will remain on our lists, and that many new ones will yet be added. Subscriptions may begin with the first of January, or at any time during the month, for a full year.

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